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BUNYAN

THE PILGRIM'S PROGRESS

LATHAM

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THE PILGRIM'S PROGRESS

BY

JOHN BUNYAN

EDITED FOR SCHOOL USE

BY

GEORGE W. LATHAM

MC GILL UNIVERSITY

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PREFACE

This edition of *The Pilgrim's Progress* follows in the main the first edition of 1678. This is varied from in cases of obvious typographical errors, and in cases where Bunyan showed in later editions a distinct preference for a different reading or spelling. Consistency in spelling, punctuation, and in the use of italics and capital letters was not one of the virtues of Bunyan or his printers, and it could now be gained only by an unconscionable amount of tampering with the text. The result would be anything but representative of Bunyan's methods of composition. For that reason it seemed desirable to leave the text substantially as it stands. The reader need not be surprised, therefore, to find *rags* spelled with two *g*'s or one, and *persuade* sometimes with a *w* and sometimes a *u*.

The passages that first appeared in later editions published during Bunyan's lifetime are included in this edition, and a few passages and marginal comments that Bunyan dropped are retained. Attention is called to most of these places in the notes.

It is hardly necessary to add that the notes are intended merely to explain the few difficulties that a modern reader will find in the language of *The Pilgrim's Progress.*

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INTRODUCTION

THE LIFE OF BUNYAN

John Bunyan was born in November, 1628, at Elstow, a little village about a mile south of Bedford in Bedfordshire. His ancestors, who were in very humble circumstances, lived in Bedfordshire probably as early as the twelfth century; and the name, under various spellings, appears in the records of that county at intervals from that time until very recently. Thomas Bunyan, the grandfather of John, left at his death in 1641 a small property, one-half of which he bequeathed to his son Thomas. This second Thomas, who was a maker and mender of pots and kettles, described himself in certain documents as a brazier or tinker. He did not belong to the rather disreputable class of vagrant tinkers for whom seventeenth century literature expressed great contempt, and who were usually of gypsy origin, but was a freeholder, settled permanently in Elstow and plying his trade in the neighboring towns and villages. The mother of John Bunyan, Margaret Bentley of Elstow, came from people of some substance and of a slightly higher social position than the Bunyans.

The life of the family was a severe struggle with poverty. Bunyan's parents were able, nevertheless,

to send him to school. In his own words, "It pleased God to put it into their hearts to put me to school, to learn me both to read and write." The only book that we know of his reading in childhood was the *Life of Sir Bevis of Southampton*, probably one of the cheap pamphlets known as chapbooks. This book was ever after in his mind the type of profane and worldly literature. We know very little of Bunyan's life during this period, but it is clear that the intensity of his inner life, even as a child, was extraordinary. He tells us that it was his delight "to be taken captive by the devil at his will, being filled with all unrighteousness," and that he had few equals for his years "both for cursing, swearing, lying, and blaspheming the holy name of God." At the same time, he was "greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire." Already he had begun to dream dreams and see visions.

In 1644 his mother died, and within two months his father married again. This marriage apparently caused an estrangement between father and son, and the son spent the three following years as a soldier. There is in Bunyan's works one allusion to his military service, and there are many passages which could not have been so realistically managed except for this experience, but there is not a single line to indicate on which side he fought. This is the more remarkable when we remember that the issues in the English Civil War were as much religious as political. The fact is that Bunyan took very little interest in political questions and literally obeyed the injunction to render unto

Caesar the things that are Caesar's. In the absence of direct proof Macaulay assumed, in his article on Bunyan in the *Encyclopædia Britannica*, that Bunyan was on the side of Parliament. Froude, on the other hand, relying upon the facts that Bunyan's parents were adherents of the Established Church and that he himself was baptised in the parish church, felt sure that he was on the side of the King. There was really not a particle of direct evidence on the subject until, a few years ago, the muster rolls of the garrison at Newport Pagnell were discovered. By them it was shown that Bunyan served under Sir Samuel Luke, a well-known Parliamentary commander, who is commonly supposed to be the original of Hudibras, the hero of Butler's celebrated satirical poem. What battles Bunyan engaged in under the leadership of Sir Samuel are entirely unknown, but there is a probability that he was present at the siege of Leicester.

After leaving the army, probably in 1647 or 1648, Bunyan married, but no record of his marriage has yet been found, and both the Christian and the family name of his wife are unknown. It seems likely that she was not a native of Elstow. "This woman and I," says Bunyan, "though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both), yet this she had for her part, 'The Plain Man's Pathway to Heaven' and 'The Practice of Piety.'" By means of these books and the assistance of his wife, he recovered the art of reading, which he apparently had forgotten. He seems also to have resumed his tinker's trade. In 1905 his

anvil, stamped with his name and the date 1647, was found in a pile of rubbish at St. Neots, near Bedford.

The four years following his marriage were the period of the intense spiritual struggles which Bunyan records in the autobiography, written many years later, entitled *Grace Abounding.* It was this experience which made it possible for him to write *The Pilgrim's Progress.* His pathway to the New Life was the same that the Pilgrim trod. He knew the Valley of Humiliation, and the Valley of the Shadow of Death; he had lain in the dungeons of Doubting Castle; and he finally overcame Giant Despair. He felt himself to be a great sinner and constantly stood in fear of the wrath of God, yet many of the sins of which he accuses himself seem at least venial. One of his weaknesses was a fondness for playing the game of cat, especially on Sunday afternoons. He himself tells us how he overcame this: "But the same day, as I was in the midst of a game at cat, and having struck it one blow from the hole, just as I was about to strike it a second time, a voice did suddenly dart from heaven into my soul which said, 'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?' " Another wordliiness was a delight in ringing the bells in the tower of Elstow Church. His conscience troubled him in the matter, and he gave up the practice, yet not without reluctance. "I would go to the steeple-house and look on, though I durst not ring, . . . but quickly after I began to think how if one of the bells should fall? So after this I would yet go to see them ring, but would not go any farther than the steeple-

door; but then it came into my head, how if the steeple itself should fall? And this thought . . . did continually so shake my mind that I durst not stand at the steeple-door any longer, but was forced to flee for fear the steeple should fall upon my head."

It was years before he found peace, but he was helped to it by intercourse with John Gifford, the pastor of an independent religious body in Bedford. During the Protectorate, this congregation occupied St. John's Church in Bedford, Gifford being in fact the rector of the parish.[1] In 1653 Bunyan joined this body, although

[1] This strange anomaly came about in the following way. With the success of the Parliamentary party and Cromwell, the Episcopal Church ceased to be the Established Church of England. The opponents of Episcopacy agreed rather closely in their theological views, but they were divided into two factions on the question of church government. The Presbyterians, after abolishing the Bench of Bishops, favored a carefully constructed hierarchical system, such as is found to-day in the Scotch church or the American Presbyterian Church. The Congregationalists or Independents, on the other hand, preferred to allow each separate congregation to be supreme in the management of its own affairs. There were numerous other independent bodies, such as the Quakers and the Baptists, but they were not strong enough to be of any political importance. The Presbyterian party was strong in Parliament, and Presbyterianism became, nominally at any rate, the established religion. To many this new regime seemed only a shade less intolerant than the old Episcopal regime. It was, in fact, the despotism of the Presbyterian censorship which led Milton to write his *Areopagitica*, in defense of the freedom of the press. Milton, Cromwell, and the army generally, were not Presbyterians but Independents, and as Cromwell's influence grew dominant, Presbyterianism gave way to Independency. Cromwell even prevailed upon Parliament to accept the Toleration Order, which was intended to bring about the union of the two parties. Under this order there was no church government in any strict sense, and each congregation was allowed to choose its own minister and within certain limits to determine upon its own form of worship. The only restriction was that the government must be satisfied of the moral and intellectual fitness of the person nominated by a congregation to be its minister. State and Church

still living in Elstow, and two years later, having removed to Bedford, he was chosen a deacon in the church. He continued to employ himself as a tinker, but this new interest in the Bedford church must have come to be of paramount importance. His fervor and his power of expression, shown in extemporaneous exhortation, soon brought him into prominence among his co-religionists, who formally recognized his "call to preach." This recognition was not a legal license, but Bunyan, nevertheless, was in the habit of preaching in the surrounding towns. As a result of this disregard of the law he was indicted in 1658. Apparently the indictment was not pressed, for there is no record of any trial or sentence. It is impossible to believe that Bunyan desisted from preaching.

Bunyan had been preaching a year when he became entangled in a controversy with the Quakers. These followers of the "inner light," who believed that the individual conscience was the only safe guide to conduct, seemed to some to disparage the written word. Bunyan, of course, believed the Bible to be literally the word of God. This controversy was the beginning of Bunyan's literary career. In 1656 appeared *Some Gospel Truths Opened*, in which, according to Offor, the editor of the most recent edition of Bunyan's complete works, Bunyan "attacked the follies of the time,

have never been so completely separated in England as during these years. The adherents of Episcopacy, however, found it wise to be quiescent. Thus it came about that Gifford's small independent body, which tradition has called Baptist, but which contemporary documents always speak of as Congregational, came into the possession of St. John's Church and its revenues, and that John Gifford became its rector.

exposed and condemned heresies without mercy." The pamphlet was answered by Edward Burroughs, a somewhat well-known Quaker of the time, who died six years later in prison at Newgate. Bunyan replied with a *Vindication of Some Gospel Truths Opened*. The title of his third book (1658), which deals with the parable of Lazarus and the rich man, is highly characteristic; it is called, *A Few Sighs from Hell, or the Groans of a Damned Soul; by that poor and contemptible servant of Jesus Christ, John Bunyan*. For thirty years he continued to publish books with hardly any cessation, and he is one of the most voluminous writers of his time. In most instances, Bunyan's books seem to have been built up from sermons that were originally preached extemporaneously.

1660 was the year of the Restoration, and in spite of the promises of toleration made by Charles, the old acts against the Nonconformists were revived. Bedfordshire had long been a hot-bed of nonconformity, and the county magistrates in Quarter Sessions at Bedford entered upon the work of subjugation with extraordinary zeal. An order was issued for the restoration of the Prayer Book in all churches. One of the justices, Sir Francis Wingate, learned that Bunyan was intending to preach near the small village of Lower Samsall, and issued a warrant for his arrest. Bunyan might easily have escaped, but he felt that it was his duty to persevere. In the midst of the sermon the constable entered and arrested him. The following day he appeared before Wingate. There was really nothing to charge him with, the Act of Uniformity,

which required all public religious worship to be according to the Liturgy of the Church of England not being passed until over a year later. Nevertheless, Wingate committed Bunyan to Bedford Jail to await the next Quarter Sessions.

At the Sessions, he was convicted under the unrepealed but almost forgotten "Conventicle Act" of 1593, of "perniciously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles to the great disturbance and distraction of the good subjects of this kingdom." The judgment of the court was that he must be taken back to jail for three months, and if then he "should not submit to go to church and leave off preaching," he should be "banished the realm." If found in the country after that, he should hang. The actual sentence was not executed. Instead, Bunyan was kept in jail for twelve years.

The twelve years' imprisonment was interrupted by an interval of a few weeks of freedom in 1666, and during the whole period the closeness of his confinement seems to have depended upon the disposition of his jailers. Sometimes he was allowed to go out to preach, and he was in the habit of preaching to audiences of forty and fifty within the jail. One of his visitors has told us that the books to which he had access were the Bible and Foxe's *Book of Martyrs*. The greater part of his time while in jail must have been taken up with preaching and writing, but for the support of his family he made "long tagged laces."

Many of Bunyan's books were written during these

twelve years, and the tradition was that *The Pilgrim's Progress* was one of them, but it seems more likely that this famous book was written during a later imprisonment. In 1666 was published the first edition of *Grace Abounding to the Chief of Sinners.* This is Bunyan's spiritual autobiography. It tells us surprisingly little about the external affairs of his career, but as a record of the inner life it is to be ranked with the *Confessions* of St. Augustine. In spite of its poverty in matters of fact, it remains the principal source of information in regard to Bunyan's life up to the time of his imprisonment.

In 1672 the long imprisonment came to an end. Charles II., in his eagerness to benefit the Catholics, had suspended all the statutes against the Nonconformists. Bunyan received royal authority to preach and was called to the pastorate of the Bedford church, having been chosen for this office before his release. At the Restoration, St. John's Church had been returned to the Episcopalians, and the congregation now met in a barn belonging to one of its members. During these years Bunyan enjoyed prosperity in his work, and his reputation extended as far as London, where great crowds gathered to hear him preach. Because of his habit of making many visits to places in the neighboring country, he gained in friendly jest the title of Bishop Bunyan.

This comparative ease was not to last long. In 1675 the attitude of the government towards Nonconformists changed, and many licenses to preach were withdrawn. In March of the following year, a warrant was issued for the arrest of Bunyan on the charge

of "having preached to or teached at a Conventicle meeting or assembly under colour or pretense of exercise of religion in other manner than according to the Liturgie or Practice of the Church of England." He seems to have been imprisoned at this time for six months, probably in the tiny one-room jail on the bridge over the River Ouse. Numerous engravings have made the cell and the bridge familiar to millions of persons, and it was long thought that here was the scene of the twelve years' imprisonment. It seems more likely that Bunyan spent those years in the county jail in the central part of Bedford. There can be little doubt, however, that *The Pilgrim's Progress* was written, in great part at any rate, in the bridge jail during this six months' imprisonment, and that to this extent the tradition is well founded.

The Pilgrim's Progress, which appeared in 1678, became almost at once a popular book, and it made Bunyan the best-known Nonconformist in England. His success led him to undertake other religious allegories. In 1680 he brought out *The Life and Death of Mr. Badman*, which he intended to be the counterpart of *The Pilgrim's Progress*. The title indicates clearly enough the nature of the book. Because of its lack of vivacity and the unpleasantness of the subject-matter it is not comparable with the earlier work. Two years later appeared *The Holy War*, next to *The Pilgrim's Progress* and perhaps *Grace Abounding*, his most popular book. It is an account of the defense of the City of Mansoul against the attacks of the Devil. In writing this allegory, Bunyan's military experience was of immense

value to him. In some respects it is more direct and logical in plan than *The Pilgrim's Progress*, but it is decidedly inferior to it in realism; one does not find oneself forgetting the allegory. But of this book Macaulay has said, "If there had been no *Pilgrim's Progress, The Holy War* would have been the first of religious allegories."

During these later years Bunyan enjoyed immense influence, and his services were demanded in almost every part of England. He died August 31, 1688, in London, whither he had gone to effect a reconciliation between a father and a son. He was buried in Bunhill Fields, Finsbury, the "Campo Santo of the Dissenters."

A contemporary, whose identity is unknown, has left the following account of Bunyan's character and person:

A BRIEF CHARACTER OF MR. JOHN BUNYAN

"He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences and make friendship with all; he had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion;

his hair reddish, but in his latter days time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus we have impartially described the internal and external parts of a person whose death hath been much regretted—a person who had tried the smiles and frowns of time, not puffed up in prosperity nor shaken in adversity, always holding the golden mean.

> In him at once did three great worthies shine
> Historian, poet, and a choice divine:
> Then let him rest in undisturbed dust,
> Until the resurrection of the just."

THE PILGRIM'S PROGRESS[1]

Before Bunyan's death ten editions of *The Pilgrim's Progress* had been published, and it was said by one of his intimate acquaintances that a hundred thousand copies had been sold, an extraordinary number when we take into account the comparative smallness of the reading class in those times. Although so many editions of *The Pilgrim's Progress* were called for, including an American edition published in Boston in 1681,

[1] *The Pilgrim's Progress* consists of two parts. The first and more widely known, published in 1678, is printed in this book. The second, published in 1684, describes the journey of Christian's wife and children from the City of Destruction to the Celestial City. They travel under the guidance of Mr. Great-heart, one of the best drawn of all the characters in the book, who with his ability to fight or to pray, as circumstances demand, might have been copied from almost any one of the commanders in Cromwell's army. In regard to this second part critical opinions differ. Froude called it "but a feeble reverberation of the first." Other critics, however, have considered it that *rara avis*, a successful sequel.

yet of few books of the period are early editions so rare. Only five copies of the first edition are known to be in existence. The reason for this is that the people who bought copies of *The Pilgrim's Progress* bought them to read, and literally read them to pieces. At the same time the more cultivated readers seem to have been long inclined to look on the book askance. Addison spoke of Bunyan rather contemptuously, and Cowper thought it necessary to apologize for referring to him. Yet there is plenty of evidence on the other side, as is shown by Dr. Johnson's statement that *The Pilgrim's Progress* was one of the few books that were not too long for him.

In Bunyan's own time it was a cause for amazement that an uneducated tinker could have written such a book as *The Pilgrim's Progress*, and he felt obliged to defend himself from the charge of plagiarism. At the end of his *Holy War* we find these lines referring to the more famous book:

> "It came from my own heart, so to my head,
> And thence into my fingers trickled;
> Then to my pen, from whence immediately
> On paper I did dribble it daintily.
> Matter and manner too was all mine own.
> Nor was it unto any mortal known,
> Till I had done it. Nor did any then,
> By books, by wits, by tongues, or hand or pen
> Add five words to it, or write half a line
> Thereof; the whole and every whit is mine."

This would seem to settle the question. Yet from the time when the book became a subject of interest to scholars, there has been considerable speculation

as to the sources of the allegory. Dr. Johnson first called attention to the similarity between the opening of *The Pilgrim's Progress* and the first lines of Dante's *Inferno;* and he thought that Bunyan might have read Spenser's *Faerie Queene.* The resemblance to Dante must be purely accidental, for, as Johnson adds, there was no translation of the *Divine Comedy* when Bunyan wrote; and the passages from the *Faerie Queene* cited by recent critics in support of Johnson's conjecture do not convince the unprejudiced reader that Bunyan made any use of Spenser's poem. Many other books have been suggested as possible sources, but no single passage in *The Pilgrim's Progress* has been pointed out which seems clearly indebted to anything other than Bunyan's own inventiveness or his knowledge of the Bible.[1] The conception of human

[1] A possible exception to this assertion is the lyric in the Second Part:

"Who would true Valour see,
Let him come hither,
One here will constant be,
Come wind, come weather,
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."

It is hard to believe that this is not an echo of the song in *As You Like It:*

"Under the greenwood tree,
Who loves to lie with me
And tune his merry note
Unto the sweet bird's throat—
Come hither, come hither, come hither.
Here shall he see
No enemy
But winter and rough weather."

Of course, it is possible, and perhaps probable, that Bunyan was familiar with the song without knowing anything about the play.

life as a pilgrimage is one that might occur to any contemplative person, and long before Bunyan's time an enormous literature had grown up in which this notion is treated from numberless points of view.[1] It had become a literary convention; yet it is improbable that Bunyan had read or even heard of any of these books. Certainly time spent in reading them he would have considered wasted. The fact is that Bunyan cared nothing for literature as literature. He had the poet's mind and feeling, but for all that, he felt that the only concern of importance for a man was the saving of his soul. And he reached this conclusion early in life. It would be possible, with a fair degree of certainty, to make a list of all the books that Bunyan ever read. Almost the only one not distinctly religious in character would be *Sir Bevis of Southampton*, already mentioned as the only book we know him to have read as a child.

There was one book, however, that he knew as hardly any other man in any age has known it—the Bible. His knowledge of it was not the scholar's knowledge, for he knew nothing of Greek and Hebrew or even of such Biblical criticism as existed in his own day. What he had was a verbal knowledge of the English versions that was never at fault. Many stories are told of the readiness with which he could produce apposite scriptural quotations, often to the confusion of much more learned men than himself. This intimacy with the Bible, combined with

[1] See Offor's *Works of John Bunyan*, Vol. III, for an account of many of these books.

one other element, is enough to account for the substance of *The Pilgrim's Progress*. That other element is his profound acquaintance with the rustic and provincial life about him, and with the heart of the average man.

From these sources come also two characteristics of Bunyan's style that even the most cursory reader cannot fail to notice,—his constant use of the phraseology and the imagery of the Bible and the frequent occurrence of provincial and colloquial expressions. Bunyan wrote the language as he heard it, and there is surprisingly little that is unfamiliar to a modern ear. Many of his expressions still survive in colloquial and illiterate usage; "drownded," "would a done it," "there is no turnings," have not yet disappeared from the language of daily life. Many other expressions and usages in *The Pilgrim's Progress* that have apparently become unknown in England are still familiar in parts of America. There were readers who felt that this homeliness of diction involved a loss of dignity; but there can be little doubt that to most modern readers it is this very characteristic that gives *The Pilgrim's Progress* one of its greatest charms.

But a racy and colloquial diction alone would not have made Bunyan a great writer. His real achievement is that he makes the reader see the thing that he describes. The vividness of the descriptive passages (they are usually sentences or merely phrases) in *The Pilgrim's Progress* has often been pointed out. It is the vividness that absolute sincerity combined with imagination is sure to effect. A study of these pas-

sages will show that they reproduce scenes from the Bible, as Bunyan understood them, or scenes from provincial and rural England. It was not necessary for him to go outside of his own experience for the Slough of Despond, the Palace Beautiful, and Vanity Fair. None of them was far away from Bedford. In many respects Christian's journey was just such as any Bedfordshire countryman might have taken. The characters, too, are drawn from the life. Worldly Wiseman, By-Ends, Lord Hategood, and Christian himself would be recognized as faithful portraits. This does not mean, of course, that definite places and actual persons are represented in the book. Probably they are not. But both persons and places are typical of what Bunyan's readers were familiar with. This realism, this closeness to everyday life, undoubtedly has much to do with the immense vitality of the book.

In addition to this power of representing vividly persons and places, Bunyan possessed to a high degree the ability to tell a story effectively. No prose writer who preceded him in English literature, unless it be Malory, is to be compared with him in this respect, and he anticipated Defoe and Swift in many of the devices which a generation later they adopted to give reality to their tales. We find in all three the same minuteness of detail, the same unconcerned colloquialism, and the same apparent absence of straining for effect. For these reasons, some critics have called *The Pilgrim's Progress* the first English novel, and many persons have read it solely as a story of adventure.

It should not be forgotten, however, that *The Pil-*

grim's Progress is primarily a religious allegory, and that in intention it is an exposition of the Protestant theory of the plan of salvation. As such, it is entirely successful, for from no other book is it possible to obtain so lucid an account of Puritan theology. Yet it is entirely free from narrow sectarianism, and there is nothing whatever about it that makes it the peculiar possession of any one Christian denomination. With the exception of half a dozen lines in regard to Giant Pope, there is nothing in *The Pilgrim's Progress* to which a Roman Catholic would take exception, and only the most extreme Anglicans have found it necessary to make alterations to adapt it to their purposes. When we take into account Bunyan's antecedents and surroundings, this total absence of fanaticism seems one of the most extraordinary things about the book.

Another extraordinary feature is that the reader finds very little difficulty in the interpretation of the often rather intricate allegory. It is true that certain places in the book are not easy reading, but they are usually places where the allegory is dropped altogether. Doubtless, many readers have hurried over the long conversation with which Christian and Hopeful tried to enliven the passage through the Enchanted Ground. Sometimes, the allegory does become hopelessly obscure, especially in the few instances where there is an allegory within the allegory, as in the account of the Bond Woman and Mount Sinai. It is possible, too, as it is in the case of any allegorical work of considerable length, to discover inconsistencies. For example, Macaulay has pointed

out that according to the plan of the allegory every mortal must cross the River of Death, yet Faithful is transported directly from Vanity Fair to the Celestial City. These are matters of small account. "If you were to polish it," said Coleridge, "you would destroy at once the reality of the vision."

It is easy to find flaws in any work. More significant is it to remember that *The Pilgrim's Progress* is a book which can be read with genuine interest long after the state of society of which it was the expression has passed away. The number of books of which this can be said with any degree of truth is indeed small. Modern opinion would agree with Macaulay: "Though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced the *Paradise Lost*, the other *The Pilgrim's Progress*."

BIBLIOGRAPHY

The standard biography is "*John Bunyan, His Life, Times, and Work*, by John Brown, D.D., Minister of the Bunyan Church at Bedford (London: Isbister and Co.)." The edition of 1902 was largely rewritten, and includes many new facts in regard to Bunyan's life. The book by Froude in the *English Men of Letters Series*, although occasionally inaccurate, contains much suggestive and penetrating criticism of Bunyan's works. The reader will find there an interesting summary of Bunyan's theology.

More useful for general reference, however, is Canon Venables' *John Bunyan*, in the *Great Writers Series*. There is in this book a carefully compiled bibliography. A recent book, *John Bunyan*, by W. Hale White (Scribner's) contains some useful outlines of Bunyan's more important works.

Every student of Bunyan should read Macaulay's Essay on Southey's edition of *The Pilgrim's Progress*, as well as his sketch of Bunyan contributed to the *Encyclopædia Britannica*.

The most elaborately annotated edition of *The Pilgrim's Progress* was edited for the Clarendon Press Series by Canon Venables. The volume contains both parts of *The Pilgrim's Progress*, and *Grace Abounding*.

THE

PILGRIM'S PROGRESS

FROM

THIS WORLD

TO

THAT WHICH IS TO COME

DELIVERED UNDER THE SIMILITUDE OF A

DREAM

WHEREIN IS DISCOVERED

THE MANNER OF HIS SETTING OUT, HIS DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY

BY

JOHN BUNYAN

I have used similitudes. Hosea 12. 10

THE AUTHOR'S APOLOGY FOR HIS BOOK

When at the first I took my Pen in hand
Thus for to write, I did not understand
That I at all should make a little Book
In such a mode; nay, I had undertook
To make another, which when almost done,
Before I was aware, I this begun.
And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbour; no not I,
I did it mine own self to gratifie.
Neither did I but vacant seasons spend
In this my Scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts which make me do amiss.
Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd

It down, until it came at last to be
For length and breadth the bigness which you see.
Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, Let them live; some, let them die.
Some said, *John*, print it; others said, Not so:
Some said, It might do good; others said, No
Now was I in a straight, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.
For, thought I, some I see would have it done,
Though others in that Channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the test.
I further thought, if now I did deny
Those that would have it thus, to gratifie,
I did not know but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said to them, Offend you I am loth,
Yet since your Brethren pleased with it be,
Forbear to judge till you do further see.
If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone:
Yea, that I might them better palliate,
I did too with them thus Expostulate:
May I not write in such a stile as this?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done?
Dark Clouds bring Waters when the bright bring none
Yea, dark or bright, if they their Silver drops
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together;
Yea, so commixes both, that in her Fruit

None can distinguish this from that: they suit
Her well, when hungry; but, if she be full,
She spues out both, and makes their blessings null.
You see the ways the Fisher-man doth take
To catch the Fish; what Engins doth he make?
Behold how he ingageth all his Wits;
Also his Snares, Lines, Angles, Hooks, and Nets.
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engin can make thine;
They must be grop't for, and be tickled too,
Or they will not be catch't, whate're you do.
How doth the Fowler seek to catch his Game
By divers means, all which one cannot name?
His Gun, his Nets, his Lime-twigs, Light, and Bell;
He creeps, he goes, he stands; yea who can tell
Of all his postures? Yet there's none of these
Will make him master of what Fowls he please.
Yea, he must Pipe and Whistle to catch *this;*
Yet, if he does so, *that* Bird he will miss.
If that a Pearl may in a Toad's-head dwell,
And may be found too in an Oister-shell;
If things that promise nothing do contain
What better is than Gold; who will disdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book
(Though void of all those Paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave, but empty notions dwell,
Well, yet I am not fully satisfied,
That this your Book will stand, when soundly try'd.
Why, what's the matter? It is dark. What tho?
But it is feigned. What of that I tro?
Some men, by feigning words as dark as mine,
Make truth to spangle, and its rays to shine.
But they want solidness. Speak man thy mind.
They drownd the weak; Metaphors make us blind.

Solidity indeed becomes the Pen
Of him that writeth things Divine to men;
But must I needs want solidness, because
By Metaphors I speak? Was not God's Laws
His Gospel-Laws, in oldertime held forth
By Types, Shadows, and Metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest Wisdom. No, he rather stoops,
And seeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers, and by Rams,
By Birds, and Herbs, and by the blood of Lambs
God speaketh to him. And happy is he
That finds the light and grace that in them be.
Be not too forward therefore to conclude
That I want solidness, that I am rude:
All things solid in shew not solid be;
All things in Parables despise not we;
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.
The prophets used much by Metaphors
To set forth Truth; yea, whoso considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.
Am I afraid to say that Holy Writ,
Which for its Stile and Phrase puts down all Wit,
Is everywhere so full of all these things,
Dark Figures, Allegories? Yet there springs
From that same Book that lustre, and those rayes
Of light, that turns our darkest nights to days.
Come, let my Carper to his Life now look,
And find there darker lines than in my Book
He findeth any; Yea, and let him know,
That in his best things there are worse lines too.
May we but stand before impartial men,

To his poor One I durst adventure Ten,
That they will take my meaning in these lines
Far better than his lies in Silver Shrines.
Come, Truth, although in Swadling-clouts, I find,
Informs the Judgment, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imagination please;
Likewise it tends our troubles to appease.
Sound words I know *Timothy* is to use,
And old Wives' Fables he is to refuse;
But yet grave *Paul* him nowhere doth forbid
The use of Parables; in which lay hid
That Gold, those Pearls, and precious stones that were
Worth digging for, and that with greatest care.
Let me add one word more. O man of God,
Art thou offended? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, as is fit.
1. I find not that I am deny'd the use
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure or Similitude,
In application; but, all that I may,
Seek the advance of Truth this or that way.
Denyed, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.
2. I find that men (as high as Trees) will write
Dialogue-wise; yet no man doth them slight
For writing so. Indeed if they abuse
Truth, cursed be they. and the craft they use

To that intent; but yet let Truth be free
To make her salleys upon Thee and Me,
Which way it pleases God. For who knows how,
Better than he that taught us first to Plow,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.
3. I find that Holy Writ in many places
Hath semblance with this method, where the cases
Doth call for one thing, to set forth another;
Use it I may then, and yet nothing smother
Truth's golden Beams: nay, by this method may
Make it cast forth its rayes as light as day.
And now, before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee and it unto that hand
That pulls the strong down and makes weak ones stand.
This Book it chaulketh out before thine eyes
The man that seeks the everlasting Prize;
It shews you whence he comes, whither he goes,
What he leaves undone, also what he does;
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.
It shews too, who set out for life amain,
As if the lasting Crown they would attain;
Here also you may see the reason why
They lose their labour, and like Fools do die.
This Book will make a Travailer of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand:
Yea, it will make the sloathful active be;
The blind also delightful things to see.
Art thou for something rare and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? Wouldest thou remember
From *New-year's-day* to the last of *December?*

Then read my fancies, they will stick like Burrs,
And may be to the Helpless, Comforters.
This Book is writ in such a Dialect
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest Gospel strains.
Would'st thou divert thyself from Melancholly?
Would'st thou be pleasant, yet be far from folly?
Would'st thou read Riddles, and their Explanation?
Or else be drownded in thy Contemplation?
Dost thou love picking meat? Or would'st thou see
A man i' th' Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or would'st thou in a moment laugh and weep?
Wouldest thou lose thyself, and catch no harm,
And find thyself again without a charm?
Would'st read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

IN THE

SIMILITUDE OF A DREAM.

As I walk'd through the wilderness of this world, I lighted on a certain place where was a Denn, and I laid me down in that place to sleep; The Gaol.
and as I slept, I dreamed a Dream. I dreamed, Isa. 64: 6. Luke 14: 33. Ps. 38: 4. Hab. 2: 2.
and behold I saw a Man cloathed with Raggs, Acts 16: 31.
standing in a certain place, with his face from his own house, a Book in his hand, and a great Burden upon his back. I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, His outcry.
saying, *What shall I do?* Acts 2: 37.

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them: O my dear Wife, said he, and you the Children of my bowels, I your dear friend, am in myself undone by reason

of a Burden that lieth hard upon me; moreover,
This world. I am for certain informed that this our City will be burned with fire from Heaven; in which fearful overthrow, both myself, with thee my Wife, and you my sweet Babes, shall miserably come to ruin, except (the which yet I see not) some way
He knew no way of escape as yet. of escape can be found, whereby we may be delivered. At this his Relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping he spent it in sighs and tears. So, when the morning was come, they would know how he did; he told them, *Worse and worse:* he also set to talking to them again, but they began to be hardened: they also thought to drive
Carnal Physic for a Sick Soul. away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now, I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading

in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?* Acts 16: 30, 31.

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named *Evangelist*,* coming to him, and asked, *Wherefore dost thou cry?*

He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and after that to come to Judgement, and I find that I am not willing to do the first, nor able to do the second. Heb. 9: 27. Job 16: 21, 22. Ezek. 22: 14.

Then said *Evangelist*, Why not willing to die, since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back will sink me lower than the Grave, and I shall fall into *Tophet*. And, Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; and the thoughts of these things make me cry. Isa. 30: 33.

Then said *Evangelist*, if this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a *Parchment-roll*, and there was written within, *Fly from the wrath to come.* Conviction of the necessity of flying. Matt. 3: 7.

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* *Christian* no sooner leaves the world, but meets
Evangelist, who lovingly him greets,
With Tidings of another; and doth show
Him how to mount to that from this below.

The Man therefore read it, and, looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonder *Wicket-gate?* The Man said, No. Then said the other, Do you see yonder shining Light? He said, I think I do. Then said *Evangelist*, Keep that Light in your eye, and go up directly thereto: so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do.

Christ and the way to him cannot be found without the Word.

Matt. 7: 13, 14. Ps. 119: 105. 2 Pet. 1: 19.

So I saw in my Dream that the Man began to run. Now he had not run far from his own door, but his Wife and Children, perceiving it, began to cry after him to return; but the Man put his fingers in his ears, and ran on, crying, *Life! Life! Eternal Life!* So he looked not behind him, but fled towards the middle of the Plain.

Luke 14: 26.

Gen. 19: 17.

The Neighbours also came out to see him run; and as he ran, some mocked, others threatned, and some cried after him to return. And among those that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, wherefore are you come? They said, To perswade you to go back with us. But he said That can by no means be; you dwell, said he, in the City of *Destruction*, the place also where I was

They that fly from the wrath to come are a Gazing-Stock to the world.

Jer. 20: 10.

Obstinate and *Pliable* follow him.

born, I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone: be content, good Neighbours, and go along with me.

Obst. What, said *Obstinate*, and leave our friends and our comforts behind us!

Chr. Yes, said *Christian*, for that was his name, because that *all* which you shall forsake is not worthy to be compared with a *little* of that that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go, is enough and to spare: Come away, and prove my words. 2 Cor. 4: 18. Luke 15: 17.

Obst. What are the things you seek, since you leave all the World to find them?

Chr. I seek an *Inheritance incorruptible, undefiled, and that fadeth not away*, and it is laid up in Heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book. 1 Pet. 1: 4. Heb. 11: 16.

Obst. Tush, said *Obstinate*, away with your Book; will you go back with us or no?

Chr. No, not I, said the other, because I have laid my hand to the Plow. Luke 9: 62.

Obst. Come then, Neighbour *Pliable*, let us turn again, and go home without him; there is a company of these craz'd-headed Coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a Reason.

Pli. Then said *Pliable*, Don't revile; if what

the good *Christian* says is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

Obst. What! more fools still? Be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Christian and *Obstinate* pull for *Pliable's* soul.

Chr. Nay, but do thou come with me, Neighbour *Pliable;* there are such things to be had which I spoke of, and many more Glories besides.

Heb. 9: 17-21; 13: 20, 21.

If you believe not me, read here in this Book, and for the truth of what is exprest therein, behold, all is confirmed by the blood of Him that made it.

Pliable contented to go with *Christian.*

Pli. Well, Neighbour *Obstinate,* said *Pliable,* I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good Companion, do you know the way to this desired place?

Chr. I am directed by a man, whose name is *Evangelist,* to speed me to a little Gate that is before us, where we shall receive instruction about the way.

Pli. Come then, good Neighbour, let us be going.

Then they went both together.

Obstinate goes railing back.

Obst. And I will go back to my place, said *Obstinate;* I will be no companion of such missled fantastical fellows.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking

over the Plain; and thus they began their discourse. Talk between *Christian* and *Pliable*.

Chr. Come, Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me: Had even *Obstinate* himself but felt what I have felt of the Powers and Terrours of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, Neighbour *Christian*, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my Mind than speak of them with my Tongue: but yet, since you are desirous to know, I will read of them in my Book. God's things unspeakable.

Pli. And do you think that the words of your Book are certainly true?

Chr. Yes, verily; for it was made by Him that cannot lye. Titus 1: 2.

Pli. Well said; what things are they?

Chr. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit that Kingdom for ever. Isa. 45: 17. John 10: 27, 28, 29.

Pli. Well said; and what else?

Chr. There are Crowns of glory to be given us, and Garments that will make us shine like the Sun in the firmament of Heaven. 2 Tim. 4: 8. Rev. 3: 4. Matt. 13: 43.

Pli. This excellent; and what else?

Chr. There shall be no more crying, nor sor-

Isa. 25: 8. Rev. 7: 16, 17. Rev. 21: 4.

row; for He that is owner of the place will wipe all tears from our eyes.

Pli. And what company shall we have there?

Isa. 6: 2.

Chr. There we shall be with *Seraphims* and *Cherubins,* creatures that will dazzle your eyes to look on them: There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the Elders with their golden Crowns, there we shall see the Holy Virgins with their golden Harps, there we shall see men that by the World were cut in pieces, burnt in flames, eaten of Beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and cloathed with Immortality as with a Garment.

1 Thess. 4: 16, 17. Rev. 5: 11. Rev. 4: 4. Rev. 14: 1-5. John 12: 25. 2 Cor. 5: 2-5.

Pli. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers hereof?

Isa. 55: 1, 2. John 7: 37. John 6: 37. Rev. 21: 6. Rev. 22: 17.

Chr. The Lord, the Governour of the countrey, hath recorded *that* in this Book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this Burden that is upon my back.

Now I saw in my Dream, that just as they had

ended this talk, they drew near to a very miry *Slough*, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bogg. The name of the slough was *Dispond*. Here, therefore, they wallowed for a time, being grieviously bedaubed with the dirt; and *Christian*, because of the Burden that was on his back began to sink in the mire.

The Slough of *Dispond*.

Pli. Then said *Pliable*, Ah, Neighbour *Christian*, where are you now?

Chr. Truly, said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended, and angerly said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our Journey's end? May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the Slough which was next to his own House: so away he went, and *Christian* saw him no more.

It is not enough to be Pliable.

Wherefore *Christian* was left to tumble in the Slough of *Dispond* alone: but still he endeavoured to struggle to that side of the Slough that was still further from his own House, and next to the Wicket-gate; the which he did, but could not get out, because of the Burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, What he did there?

Christian in trouble seeks still to get further from his own House.

Chr. Sir, said *Christian*, I was bid to go this way by a man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come; and as I was going thither, I fell in here.

The Promises.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help lifts him out.

Ps. 40: 2.

Help. Give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that pluckt him out, and said; Sir, wherefore, since over this place is the way from the City of *Destruction* to yonder Gate, is it that this Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, This miry Slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of *Dispond;* for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

What makes the Slough of *Dispond?*

Isa. 35: 3, 4.

It is not the pleasure of the King that this place should remain so bad. His Labourers also have, by the direction of His Majesties Surveyors, been for above these sixteen hundred years imploy'd about this patch of ground, if perhaps it might

have been mended. yea, and to my knowledge, said he, *here* hath been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome Instructions, that have at all seasons been brought from all places of the King's Dominions (and they that can tell say they are the best materials to make good ground of the place), if so be it might have been mended, but it is the Slough of *Dispond* still, and so will be when they have done what they can.

The Promises of forgiveness and acceptance to life by Faith in Christ.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this Slough; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the diziness of their heads step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the Gate.

1 Sam. 12: 23.

Pliable got home, and is visited of his neighbours

Now I saw in my Dream, that by this time *Pliable* was got home to his house again. So his Neighbours came to visit him; and some of them called him wise Man for coming back, and some called him Fool for hazarding himself with *Christian:* others again did mock at his cowardliness, saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor

His entertainment by them at his return.

Christian behind his back. And thus much concerning *Pliable.*

Mr *Worldly Wiseman* meets with *Christian.*

Now as *Christian* was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr *Worldly Wiseman:* he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This man then meeting with *Christian*, and having some inckling of him,—for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the town-talk in some other places,—Master *Worldly Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian.*

World. How now, good fellow, whither away after this burdened manner?

Talk betwixt Mr. *Worldly Wiseman* and *Christian.*

Chr. A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy Burden.

1 Cor. 7: 29.

World. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this Burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good, I will, for I stand in need of good counsel.

Mr *Worldly Wiseman's* counsel to *Christian.*

World. I would advise thee, then, that thou with all speed get thyself rid of thy Burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my Burden.

World. Who bid thee go this way to be rid of thy Burden?

Chr. A man that appeared to me to be a very great and honorable person; his name, as I remember, is *Evangelist.*

Mr *Worldly Wiseman* condemned *Evangelist's* counsel.

World. I beshrow him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of *Dispond* is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way

which thou goest, Wearisomeness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, Death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

The frame of the heart of young Christians.

Chr. Why, Sir, this Burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my Burden.

World. How camest thou by thy Burden at first?

Chr. By reading this Book in my hand.

Worldly Wiseman does not like that men should be serious in reading the *Bible*.

World. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine, I perceive, has done thee), but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease for my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of those

Whether Mr *Worldly Wiseman* prefers *Morality* before the Strait Gate.

dangers, thou shalt meet with much safety, friendship, and content.

Chr. Pray, Sir, open this secret to me.

World. Why in yonder Village (the village is named *Morality*) there dwells a Gentleman whose name is *Legality*, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge he hath done a great deal of good this way; aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his Son, whose name is *Civility*, that can do it (to speak on) as well as the old Gentleman himself; there, I say, thou mayest be eased of thy Burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; Provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest Neighbours, in credit and good fashion.

Christian snared by Mr *Worldly Wiseman's* words.

Now was *Christian* somewhat at a stand, but presently he concluded, If this be true which this Gentleman hath said, my wisest course is to

take his advice; and with that he thus farther spoke.

Chr. Sir, which is my way to this honest man's house?

Mount *Sinai*.

World. Do you see yonder high Hill?

Chr. Yes, very well.

World. By that Hill you must go, and the first house you come at is his.

So *Christian* turned out of his way to go to Mr *Legality's* house for help; but behold, when he was got now hard by the Hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that *Christian* was afraid to venture further, lest the Hill should fall on his head; wherefore there he stood still, and he wot not what to do. Also his Burden *now* seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made *Christian* afraid that he should be burned. Here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr *Worldly Wiseman's* counsel. And with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian*.

Christian afraid that Mount *Sinai* would fall on his head.

Ex. 19: 16, 18. Heb. 12: 21.

Evangelist findeth *Christian* under Mount *Sinai*, and looketh severely upon him.

Evangelist reasons afresh with *Christian*.

Evan. What doest thou here, *Christian?* said he: at which words *Christian* knew not what to answer; wherefore at present he stood speechless

before him. Then said *Evangelist* farther, Art not thou the man that I found crying without the walls of the City of *Destruction?*

Chr. Yes, dear Sir, I am the man.

Evan. Did I not direct thee the way to the little Wicket-gate?

Chr. Yes, dear Sir, said *Christian.*

Evan. How is it then that thou art so quickly turned aside? for thou art now out of the way.

Chr. I met with a Gentleman so soon as I had got over the Slough of *Dispond,* who perswaded me that I might, in the village before me, find a man that could take off my Burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going; and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him. But, said I, I am so loaden with the Burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my Burden; and I told him 'twas ease that I sought. And, said I, I am therefore going to yonder Gate,

to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties as the way, Sir, that you set me; which way, said he, will direct you to a Gentleman's house that hath skill to take off these Burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my Burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. Then, said *Evangelist*, stand still a little,

Heb. 12: 25 that I may shew thee the words of God. So he stood trembling. Then said *Evangelist*, See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover,

Heb. 10: 38. Now the just shall live by faith: but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Evangelist convinces *Christian* of his error.

Then *Christian** fell down at his foot as dead, crying, *Wo is me, for I am undone:* At the sight of

* When Christians unto Carnal Men give ear,
Out of their way they go and pay for 't dear
For Master *Worldly Wiseman* can but shew
A Saint the way to Bondage and to Wo.

which, *Evangelist* caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing. Then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*. Matt. 12: 31. Mark 3: 28.

Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one *Worldly Wiseman*, and rightly is he so called: partly because he savoureth only the doctrine of this world, (therefore he always goes to the Town of *Morality* to church); and partly because he loveth that doctrine best, for it saveth him from the Cross. And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

Mr *Worldly Wiseman* described by *Evangelist*.

1 John 4: 5. Gal. 6: 12.

Evangelist discovers the deceit of Mr *Worldly Wiseman*.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a *Worldly Wiseman*. The Lord says, *Strive to enter in at the strait gate*, the gate to which I sent thee; *for strait is the gate*

Luke 13: 24. Matt. 7: 13, 14

that leadeth unto life, and few there be that find it. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures of Egypt.* Besides, the King of glory hath told thee, that *he that will save his life shall lose it:* and He that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my Disciple. I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life, this doctrine thou must abhor.

Heb. 11: 25, 26. Mark 8: 35. John 12: 25. Matt. 10: 39. Luke 14: 26.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy Burden.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the Bond-woman which now is, and is in bondage with her children; and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy Bur-

The Bond-woman.

Gal. 4: 21-27.

den. No man was as yet ever rid of his Burden by him; no, nor ever is like to be: ye cannot be justified by the Works of the Law; for by the deeds of the Law no man living can be rid of his Burden: therefore, Mr *Worldly Wiseman* is an alien, and Mr *Legality* a cheat; and for his son *Civility*, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor *Christian* stood, that made the hair of his flesh stand. The words were thus pronounced, *As many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Gal. 3: 10.

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr *Worldly Wiseman*, still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

Christian enquired if he may yet be happy.

Chr. Sir, what think you? Is there hopes? May I now go back and go up to the Wicket-gate? Shall I not be abandoned for this? and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: but may my sin be forgiven?

Evangelist comforts him.

Ps. 2: 12.

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man of the Gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little. Then did *Christian* address himself to go back; and *Evangelist*, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr *Worldly Wiseman's* counsel. So in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you.* He knocked therefore* more than once or twice, saying,

Matt. 7: 7.

* He that will enter in must first without
Stand knocking at the Gate, nor need he doubt
That[1] is a knocker but to enter in;
For God can love him and forgive his sin.

[1] The antecedent of *that* is *he* in the preceding line.

May I now enter here? Will he within
Open to sorry me, though I have bin
An undeserving Rebel? Then shall I
Not fail to sing his lasting praise on high.

At last there came a grave Person to the Gate named *Good-will*, who asked Who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner. I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

Good-will. I am willing with all my heart, said he; and with that he opened the Gate.

The Gate will be opened to broken-hearted sinners.

So when *Christian* was stepping in, the other gave him a pull. Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain; from thence both he and they that are with him shoot arrows at those that come up to this Gate, if haply they may dye before they can enter in. Then said *Christian*, I rejoyce and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

Satan envies those that enter the Strait Gate.

Christian entered the Gate with joy and trembling.

Chr. Evangelist bid me come hither and knock (as I did); and he said that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Talk between *Good-will* and *Christian.*

Chr. Now I begin to reap the benefits of my hazards.

Good-will. But how is it that you came alone?

Chr. Because none of my Neighbours saw their danger, as I saw mine.

Good-will. Did any of them know of your coming?

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again; also some of my Neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good-will. But did none of them follow you, to perswade you to go back?

Chr. Yes, both *Obstinate* and *Pliable;* but when they saw that they could not prevail, *Obstinate* went railing back, but *Pliable* came with me a little way.

Good-will. But why did he not come through?

A man may have company when he sets out for Heaven, and yet go thither alone.

Chr. We indeed came both together, until we came at the Slow of *Dispond,* into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not venture further. Wherefore getting out again on that side next to his own house, he told me I should possess the brave countrey alone for him; so he went *his* way, and I came *mine:* he after *Obstinate,* and I to this Gate.

Good-will. Then said *Good-will,* Alas, poor man, is the cœlestial Glory of so small esteem

with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it will appear there is no betterment 'twixt him and myself. 'T is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr *Worldly Wiseman*.

Christian accuseth himself before the man at the Gate.

Good-will. O, did he light upon you? What! he would have had you a sought for ease at the hands of Mr *Legality*. They are both of them a very cheat. But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr *Legality*, until I thought that the Mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Good-will. That Mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

Chr. Why truly I do not know what had become of me there, had not *Evangelist* happily met me again, as I was musing in the midst of my dumps; but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain than thus to stand talking with my Lord; but O, what a favour is this to me, that yet I am admitted entrance here.

Good-will. We make no objections against any, notwithstanding all that they have done before they come hither, they in no wise are cast out; and therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go; it was cast up by the Patriarchs, Prophets, Christ, and his Apostles; and it is as straight as a rule can make it: This is the way thou must go.

John 6: 37.

Christian comforted again.

Christian directed yet on his way.

Chr. But said *Christian*, Is there no turnings nor windings, by which a Stranger may lose the way?

Christian afraid of losing his way.

Matt. 7: 14.

Good-will. Yes, there are many ways butt down upon this, and they are crooked and wide: But thus thou mayest distinguish the right from the wrong, *that* only being straight and narrow.

Then I saw in my dream, that *Christian* asked him further If he could not help him off with his Burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

Christian weary of his burden.

He told him, As to thy Burden, be content to bear it, until thou comest to the place of *Deliverance;* for there it will fall from thy back itself.

There is no deliverance from the guilt and burden of sin, but by the Death and Blood of Christ.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the House of the *Interpreter*, at whose door he should knock, and he would shew him excellent things. Then

Christian took his leave of his Friend, and he again bid him God speed.

Then he went on till he came at the House of the *Interpreter,* where he knocked over and over; at last one came to the door, and asked Who was there? *Christian* comes to the House of the *Interpreter.*

Chr. Sir, here is a Travailler, who was bid by an acquaintance of the Good-man of this house to call here for my profit; I would therefore speak with the Master of the House. So he called for the Master of the house, who after a little time came to *Christian,* and asked him what he would have?

Chr. Sir, said *Christian,* I am a man that am come from the City of *Destruction,* and am going to the Mount *Zion;* and I was told by the Man that stands at the Gate, at the head of this way, that if I called here, you would shew me excellent things, such as would be an help to me in my Journey. He is entertained.

Inter. Then said the *Interpreter,* Come in, I will shew thee that which will be profitable to thee. So he commanded his man to light the Candle, and bid *Christian* follow him: so he had him into a private room, and bid his man open a door; the which when he had done, *Christian* saw the Picture of a very grave Person hang up against the wall; and this was the fashion of it. It had eyes lift up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back. It stood as if it Illumination. *Christian* sees a brave Picture.

pleaded with men, and a Crown of Gold did hang over his head.

The fashion of the Picture.

Chr. Then said *Christian*, What means this?

Inter. The Man whose Picture this is, is one of a thousand; he can beget Children, travel in

1 Cor. 4: 15. Gal. 4: 19.

birth with Children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips, it is to shew thee that his work is to know and unfold dark things to sinners; even as also thou seest him

The meaning of the Picture.

stand as if he pleaded with Men; and whereas thou seest the World as cast behind him, and that a Crown hangs over his head, that is to shew thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next

Why he shewed him the Picture first.

to have Glory for his reward. Now, said the *Interpreter*, I have shewed thee this Picture first because the Man whose Picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy Guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen, lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour* that was full of dust, because never swept; the which after he had

reviewed a little while, the *Interpreter* called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said *Christian*, What means this?

Inter. The *Interpreter* answered, This *Parlour* is the heart of a man that was never sanctified by the sweet Grace of the Gospel: the *dust* is his Original Sin and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law; but She that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith; this is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, but doth not give power to subdue.

Rom. 7: 6.

1 Cor. 15: 56. Rom. 5: 20.

Again as thou sawest the *Damsel* sprinkle the room with Water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the Damsel lay the dust by sprinkling the floor with Water, so is sin vanquished and subdued,

John 15: 3. Eph. 5: 26. Acts 15: 9. Rom. 16: 25, 26. John 15: 13.

and the soul made clean, through the Faith of it, and consequently fit for the King of Glory to inhabit.

He shewed him *Passion* and *Patience*.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little room, where sat two little Children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontent; but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion?* The *Interpreter* answered, The Governour of them would have him stay for his best things till the beginning of the next year; but he will have all now; but *Patience* is willing to wait.

Passion will have all now.

Patience is for waiting.

Passion has his desire,

And quickly lavishes all away.

Then I saw that one came to *Passion*, and brought him a bag of Treasure, and poured it down at his feet, the which he took up and rejoyced therein; and withall, laughed *Patience* to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

The matter expounded.

Chr. Then said *Christian* to the *Interpreter*, Expound this matter more fully to me.

Inter. So he said, These two Lads are Figures: *Passion*, of the Men of this World; and *Patience*, of the Men of that which is to come; for as here thou seest, *Passion* will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That prov-

erb, *A Bird in the Hand is worth two in the Bush,* is of more authority with them than are all the Divine testimonies of the good of the World to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but Raggs; so will it be with all such Men at the end of this World.

The Worldly Man for a Bird in the hand.

Chr. Then said *Christian,* Now I see that *Patience* has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the Glory of his, when the other has nothing but Raggs.

Patience had the best wisdom.

Inter. Nay, you may add another, to wit, the glory of the *next* world will never wear out; but *these* are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience,* because he had his good things first, as *Patience* will have to laugh at *Passion,* because he had his best things last; for *first* must give place to *last,* because *last* must have his time to come: but *last* gives place to *nothing*; for there is not another to succeed. He therefore that hath his portion *first,* must needs have a time to spend it; but he that hath his portion *last,* must have it lastingly; therefore it is said of *Dives, In thy Lifetime thou receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted, and thou art tormented.*

Things that are first must give place; but things that are last are lasting.

Luke 16: 25.

Dives had his good things first.

Chr. Then I perceive 't is not best to covet things that now are, but to wait for things to come.

The first things are but Temporal.

Inter. You say the Truth: *For the things which are seen are* Temporal; *but the things that are not seen are* Eternal. But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and, again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

2 Cor. 4: 18.

Then I saw in my Dream that the *Interpreter* took *Christian* by the hand, and led him into a place where was a Fire burning against a Wall, and one standing by it, always casting much water upon it, to quench it; yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered, This Fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil;* but in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of Oil in his hand, of the which he did also continually cast (but secretly) into the Fire.

Then said *Christian*, What means this?

The *Interpreter* answered, This is *Christ*, who continually, with the Oil of his Grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the Devil can

2 Cor. 12: 9.

do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the Wall to maintain the Fire, this is to teach thee that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which *Christian* was greatly delighted: he saw also upon the top thereof, certain Persons walking, who were cloathed all in gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a Man at a little distance from the door, at a table-side, with a Book and his Inkhorn before him, to take the name of him that should enter therein. He saw also, that in the door-way stood many men in armour to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was *Christian* somewhat in a maze. At last, when every man started back for fear of the armed men, *Christian* saw a man of a very stout countenance come up to the man that sat there to write, saying, *Set down my name, Sir:* the which when he had done, he saw the man draw his Sword, and put an Helmet upon his head, and rush toward the door upon the armed men, who

The Valiant Man.

Acts 14: 22. laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying:

> Come in, Come in;
> Eternal Glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence. Nay stay, said the *Interpreter*, till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a Man in an Iron Cage.

Despair like an Iron Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together: and he sighed as if he would break his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

Then said *Christian* to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wast thou once?

Luke 8: 13. *Man.* The Man said, I was once a fair and flourishing Professor, both in mine own eyes, and

also in the eyes of others; I once was, as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a man of *Despair*, and am shut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I *cannot* repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, Is there no hope, but you must be kept in the Iron Cage of Despair?

Man. No, none at all.

Chr. Why? The Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh, I have despised his Person, I have despised his Righteousness, I have counted his Blood an unholy thing; I have done despite to the Spirit of Grace. Therefore I have shut myself out of all the Promises, and there now remains to me nothing but threatnings, dreadful threatnings,

Heb. 6: 6. Luke 19: 14.

Heb. 10: 28, 29.

fearful threatnings of certain Judgement which shall devour me as an Adversary.

Inter. For what did you bring yourself into this condition?

Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

Inter. But canst thou not now repent and turn?

Man. God hath denied me repentance: his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so

doing. So he began and said, This night, as I was in my sleep, I dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony; so I looked up in my Dream, and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens was on a burning flame. I heard then a Voice saying, *Arise ye Dead, and come to Judgement;* and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains. Then I saw the Man that sat upon the Cloud open the Book, and bid the World draw near. Yet there was, by reason of a fierce Flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake.* And with that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner, Smoak and Coals of fire, with hideous noises. It was also said to the same persons, *Gather my Wheat into my Garner.* And with that I saw many catch't up

1 Cor. 15: 52. 1 Thess. 4: 16. Jude 15. 2 Thess. 1: 8. John 5: 28. Rev. 20: 11-14. Isa. 26: 21. Mic. 7: 16, 17. Ps. 50: 1-3. Dan. 7: 10.

Mal. 3: 2, 3. Dan. 7: 9, 10. Matt. 3: 12. Matt. 13: 30. Mal. 4: 1.

Luke 3: 17. 1 Thess. 4: 16, 17.

and carried away into the Clouds, but I was left behind. I also sought to hide myself, but I could
Rom. 2: 14, 15. not, for the Man that sat upon the Cloud still kept his eye upon me: my sins also came into my mind; and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. But what was it that made you so fraid of this sight?

Man. Why, I thought that the day of Judgement was come, and that I was not ready for it: but this frighted me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too within afflicted me; and as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee, good *Christian*, to guide thee in the way that leads to the City. So *Christian* went on his way, saying,

Here have I seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have began to take in hand;

Then let me think on them, and understand
Wherefore they shew'd me was, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the highway up which *Christian* was to go was fenced on either side with a Wall, and that Wall is called *Salvation.* Isa. 26: 1. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a Cross, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that, just as *Christian* came up with the *Cross*, his Burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.*

When God releases us of our guilt and burden, we are as those that leap for joy.

Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me rest by his sorrow, and life by his death.* Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, Zech. 12: 10.

* Who's this; the Pilgrim, How! 'tis very true
Old things are past away, all's become new.
Strange! he's another man upon my word,
They be fine feathers that make a fine Bird.

behold three Shining Ones came to him and saluted him with *Peace be to thee;* so the first said to him, *Thy sins be forgiven:* the second stript him of his Rags, and clothed him with change of Raiment; the third also set a mark in his forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate. So they went their way. Then *Christian* gave three leaps for joy, and went out singing,

Mark 2: 5. Zech. 3: 4. Eph. 1: 13.

A Christian can sing tho' alone, when God doth give him the joy of his heart.

Thus far did I come loaden with my sin;
Nor could ought ease the grief that I was in
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the Burden fall from off my back?
Must here the strings that bound it to me crack?
Blest Cross! blest Sepulcher! blest rather be
The Man that there was put to shame for me.

Simple, Sloth, and *Presumption.*

I saw then in my Dream that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three Men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption.*

Prov. 23: 34.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cryed, You are like them that sleep on the top of a Mast, for the Dead Sea is under you, a Gulf that hath no bottom. Awake therefore and come away; be willing also, and I will help you off with

1 Pet. 5: 8.

your Irons. He also told them, If he that goeth about like a roaring Lion comes by, you will cer-

tainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: *Simple* said, *I see no danger; Sloth* said, *Yet a little more sleep;* and *Presumption* said, *Every Fatt must stand upon his own bottom.* And so they lay down to sleep again, and *Christian* went on his way.

There is no perswasion will do, if God openeth not the eyes.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist,* and the name of the other *Hypocrisie.* So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian talked with them.

Chr. Gentlemen, Whence came you, and whither do you go?

Form. and *Hyp.* We were born in the land of *Vain-glory,* and are going for praise to Mount *Sion.*

Chr. Why came you not in at the Gate which standeth at the beginning of the Way? Know you not that it is written, That *he that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber?* John 10: 1.

Form. and *Hyp.* They said, That to go to the Gate for entrance was by all their countrymen

counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

Chr. But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him, That as for that, he needed not to trouble his head thereabout; for what they did they had custom for; and could produce, if need were, Testimony that would witness it for more than a thousand years.

Chr. But, said *Christian*, will your practice stand a Trial at Law?

Form. and *Hyp.* They told him, That custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial Judge; and besides, said they, so be we get into the way, what's matter which way we get in? If we are in, we are in; thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way, that came tumbling over the wall; wherein now is thy condition better than ours?

Chr. I walk by the Rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian*, That as to *Laws* and *Ordinances*; they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us but by the Coat that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By Laws and Ordinances you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have moreover a Mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my Burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed, to comfort me by reading as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it; all which

Gal. 2: 16.

Christian has got his Lord's Coat on his back, and is comforted therewith; he is comforted also with his Mark and his Roll.

things I doubt you want, and want them because you came not in at the Gate.

Christian has talk with himself.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the Roll that one of the Shining Ones gave him, by which he was refreshed.

He comes to the Hill *Difficulty*.

I beheld then, that they all went on till they came to the foot of an Hill, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill; but the narrow way lay right up the Hill, and the name of the going up the side of the Hill is called *Difficulty*. *Christian* now went to the Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

Isa. 49: 10.

> This Hill, though high, I covet to ascend,
> The difficulty will not me offend;
> For I perceive the way to life lies here:
> Come, pluck up, Heart, let's neither faint nor fear;
> Better, tho' difficult, the right way to go,
> Than wrong, though easie, where the end is wo.

The other two also came to the foot of the Hill; but when they saw that the Hill was steep and high, and that there was two other ways to go, and supposing also that these two ways might meet

again with that up which *Christian* went, on the other side of the Hill; therefore they were resolved to go in those ways. Now the name of one of those ways was *Danger*, and the name of the other was *Destruction*. So the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field, full of dark Mountains, where he stumbled and fell, and rose no more.*

The danger of turning out of the way.

I looked then after *Christian* to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about midway to the top of the Hill was a pleasant *Arbour*, made by the Lord of the Hill for the refreshing of weary travailers; thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came

A Ward of Grace.

* Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no, in headstrong manner they set out,
And headlong will they fall at last no doubt.

one to him and awakened him, saying, *Go to the Ant, thou sluggard; consider her ways, and be wise.* And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

He that sleeps is a loser.

Prov. 6: 6.

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was *Timorus*, and the name of the other, *Mistrust;* to whom *Christian* said, Sirs, what 's the matter you run the wrong way? *Timorus* answered, That they were going to the City of *Zion*, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.

Christian meets with *Mistrust* and *Timorus.*

Yes, said *Mistrust*, for just before us lye a couple of Lions in the way, (whether sleeping or waking we know not,) and we could not think, if we came within reach, but they would presently pull us to pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *that* is prepared for Fire and Brimstone, and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorus* ran down the Hill, and *Christian* went on his way. But thinking again of what he heard from the men, he felt

Christian shakes off fear.

in his bosom for his Roll, that he might read therein and be comforted; but he felt, and found it not. Then was *Christian* in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his Pass into the Cœlestial City. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the *Arbour* that is on the side of the Hill; and falling down upon his knees, he asked God's forgiveness for that his foolish Fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christian's* heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbour* where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched man that I am*, that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord

Christian missed his Roll wherein he used to take Comfort.

He is perplexed for his Roll.

Christian bewails his foolish sleeping.

Rev. 2: 5.
1 Thess. 5: 7, 8.

of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea now also I am like to be benighted, for the day is almost spent. O that I had not slept!

Num. 15: 25.

Now by this time he was come to the *Arbour* again, where for awhile he sat down and wept; but at last, as *Christian* would have it, looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch't up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his Roll again! for this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his Journey. But oh how nimbly now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian;* and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself. *Ah thou sinful sleep: how for thy sake am I like to be be-*

Christian findeth his Roll where he lost it.

nighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep. Now also he remembered the story that *Mistrust* and *Timorus* told him of, how they were frighted with the sight of the Lions. Then said *Christian* to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewayling his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful;* and it stood just by the High-way side.

So I saw in my Dream that he made haste and went forward, that if possible he might get Lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter's lodge; and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorus* were driven back by. (The Lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him: But the Porter at the lodge, whose name is *Watchful,* perceiving Mark 13: 34. that *Christian* made a halt as if he would go back, cried unto him, saying, Is thy strength so small?

Fear not the Lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the Path, and no hurt shall come unto thee.*

Then I saw that he went on, trembling for fear of the Lions, but taking good heed to the directions of the Porter; he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, what House is this? and may I lodge here to-night? The Porter answered, This House was built by the Lord of the Hill, and he built it for the relief and security of Pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion;* but because the Sun is now set, I desire, if I may, to lodge here to-night.

Por. What is your name?

Chr. My name is now *Christian*, but my name at the first was *Graceless;* I came of the race of *Japhet*, whom God will perswade to dwell in the Tents of *Shem*.

Gen. 9: 27.

Por. But how doth it happen that you come so late? The Sun is set.

* Difficulty is behind, Fear is before,
Though he has got on the Hill, the Lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.

Chr. I had been here sooner, but that, wretched man that I am! I slept in the *Arbour* that stands on the Hill-side; nay, I had notwithstanding that been here much sooner, but that in my sleep I lost my Evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the rules of the house. So *Watchful* the Porter rang a bell, at the sound of which came out of the door of the house, a grave and beautiful Damsel named *Discretion,* and asked why she was called.

The Porter answered, This man is in a Journey from the City of *Destruction* to Mount *Zion,* but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way; and he told her. Then she asked him, what he had seen and met with in the way; and he told her. And last she asked his name; so he said, It is *Christian;* and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was

built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them, meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and set down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time; and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him; and thus they began:

Piety discourses him.

Piety. Come good *Christian*, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage.

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a Pilgrim's life?

Chr. I was driven out of my Native Country, by a dreadful sound that was in mine ears, to wit,

That unavoidable destruction did attend me, if I abode in that place where I was. How *Christian* was driven out of his own Country.

Piety. But how did it happen that you came out of your Country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house. How he got into the way to *Sion*.

Piety. But did you not come by the House of the *Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three things: to wit, How Christ in spite of Satan, maintains his work of Grace in the heart; how the Man had sinned himself quite out of hopes of God's mercy; and also the Dream of him that thought in his sleep the day of Judgement was come. A rehearsal of what he saw in the way.

Piety. Why, did you hear him tell his Dream?

Chr. Yes, and a dreadful one it was. I thought it made my heart ake as he was telling of it; but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the *Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the people were clad in Gold that were in it; and how there

came a venturous man and cut his way through the armed men that stood in the door to keep him out, and how he was bid to come in and win eternal Glory. 'Methought those things did ravish my heart; I could have stayed at that good man's house a twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my Burden fall off my back (for I groaned under a weary Burden), but then it fell down from off me. 'T was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking) three Shining Ones came to me. One of them testified that my sins were forgiven me; another stript me of my Rags, and gave me this broidred Coat which you see; and the third set the Mark which you see, in my forehead, and gave me this sealed Roll: (and with that he plucked it out of his bosom.)

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best; yet some other matters I saw, as namely I saw three men, *Simple*, *Sloth*, and *Presumption*, lye asleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them? I also saw *Formalist* and *Hypoc-*

risie come tumbling over the wall, to go, as they pretended, to *Sion;* but they were quickly lost; even as I myself did tell them, but they would not believe. But above all, I found it hard work to get up this Hill, and as hard to come by the Lions' mouths; and truly if it had not been for the good man, the Porter that stands at the Gate, I do not know but that after all I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Prudence discourses him.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the Country from whence you came?

Christian's thoughts of his Native Country.

Heb. 11: 15, 16

Chr. Yes, but with much shame and detestation: Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better Country, that is, an Heavenly.

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Christian distasted with carnal cogitations.

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Christian's choice.

Rom. 7: 21.

Prud Do you not find sometimes, as if those

things were vanquished, which at other times are your perplexity?

Christian's golden hours.

Chr. Yes, but that is seldom; but they are to me golden hours in which such things happen to me.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

How *Christian* gets power against his corruptions.

Chr. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my broidered Coat, that will do it; also when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prud. And what is it that makes you so desirous to go to Mount *Zion?*

Why *Christian* would be at Mount Zion.

Chr. Why, there I hope to see him alive that did hang dead on the Cross; and there I hope to be rid of all those things that to this day are in me an anoiance to me; there, they say, there is no death; and there I shall dwell with such Company as I like best. For to tell you truth, I love him because I was by him eased of my Burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry, *Holy, Holy, Holy.*

Isa. 25: 8. Rev. 21: 4.

Then said *Charity* to *Christian,* Have you a family? Are you a married man?

Charity discourses him.

Chr. I have a Wife and four small Children.

Char. And why did you not bring them along with you?

Chr. Then *Christian* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Christian's love to his Wife and Children.

Char. But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.

Chr. So I did, and told them also what God had shewed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Gen. 19: 14.

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Char. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Christian's fears of perishing might be read in his very countenance.

Char. But what could they say for themselves, why they came not?

Chr. Why, my Wife was afraid of losing this World, and my Children were given to the foolish Delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

The cause why his Wife and Children did not go with him.

Char. But did you not with your vain life, damp all that you by words used by way of perswasion to bring them away with you?

Chr. Indeed I cannot commend my life; for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow, what by argument or perswasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil, Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

Christian's good conversation before his Wife and Children.

Char. Indeed *Cain* hated his Brother, because his own works were evil, and his Brother's righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good, and thou hast delivered thy soul from their blood.

1 John 3: 12.

Christian clear of their blood if they perish.

Ezek. 3: 19.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the Table was furnished with fat things, and with Wine that was well refined: and all their talk at the Table was about the LORD of the Hill; as namely, about what HE had done, and wherefore

What *Christian* had to his supper.

Their talk at supper-time.

HE did what HE did, and why HE had builded that House: and by what they said, I perceived that he had been a *great Warriour,* and had fought with and slain him that had the power of Death, but not without great danger to himself, which made me love him the more. Heb. 2: 14-15.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it out of pure love to his Country. And besides, there were some of them of the Household that said they had seen and spoke with him since he did dye on the Cross; and they have attested that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory, that he might do this for the Poor; and that they heard him say and affirm, That he would not dwell in the Mountain of *Zion* alone. They said moreover, that he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dung-hill. Christ makes Princes of Beggars. 1 Sam. 2: 8 Ps. 113: 7

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The Pilgrim they laid in a large upper chamber, whose window opened towards the Sun-rising, the name of the chamber was *Peace,* where *Christian's* Bed-chamber.

he slept till break of day; and then he awoke and sang,

Where am I now? Is this the love and care
Of Jesus for the men that Pilgrims are
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven!

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had shewed him the *Rarities* of that place. And first they had him into the Study, where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an Eternal Generation. Here also was more fully recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days, nor decaies of Nature, be dissolved.

Christian had into the Study, and what he saw there.

Then they read to him some of the worthy Acts that some of his Servants had done: as, how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Heb. 11: 33, 34.

Then they read again in another part of the Records of the house, where it was shewed how

willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view; as of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of Enemies, and the comfort and solace of Pilgrims.

Christian had into the Armory.

The next day they took him and had him into the Armory, where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brestplate, *All-prayer*, and Shooes that would not wear out. And there was enough of this to harness out as many men for the service of their Lord as there be Stars in the Heaven for multitude.

Christian is made to see Ancient things.

They also shewed him some of the Engines with which some of his Servants had done wonderful things. They shewed him *Moses*' Rod; the Hammer and Nail with which *Jael* slew *Sisera;* the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamger* slew six hundred men. They shewed him also the Jaw-bone with which *Samson* did such mighty feats. They shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath;* and the Sword also with which their Lord will kill the Man of Sin, in the day that he

shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Christian shewed the Delectable Mountains.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will (if the day be clear) shew you the Delectable Mountains, which, they said, would yet further add to his comfort, because they were nearer the desired Haven then the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vinyards, Fruits of all sorts, Flowers also; Springs and Fountains, very delectable to behold. Then he asked the name of the Country. They said it was *Immanuel's Land;* and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Cœlestial City, as the Shepheards that live there will make appear.

Isa. 33: 16, 17.

Christian sets forward.

Now he bethought himself of setting forward, and they were willing he should: but first, said they let us go again into the Armory. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in

the way.* He being therefore thus acoutred, walketh out with his friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by. Then the Porter answered, Yes. *Christian* sent awa armed.

Chr. Pray, did you know him?

Por. I asked his name, and he told me it was *Faithful.*

Chr. O, said *Christian,* I know him; he is my Townsman, my near Neighbour, he comes from the place where I was born. How far do you think he may be before?

Por. He has got by this time below the Hill.

Chr. Well, said *Christian,* good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me. How *Christian* and the Porter greet at parting.

Then he began to go forward; but *Discretion, Piety, Charity,* and *Prudence,* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses, till they came to go down the Hill. Then said *Christian,* As it was difficult coming up, so (so far as I can see) it is dangerous going down. Yes, said *Prudence,* so it is, for it is an hard matter for a man to go down into the Valley of *Humiliation,* as thou art now, and to catch no slip by the way; The Valley of Humiliation.

* Whilst *Christian* is among his godly friends,
Their golden mouths make him sufficient mends
For all his griefs; and when they let him go,
He's clad with northern steel from top to toe.

therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my Dream that these good Companions, when *Christian* was gone down to the bottom of the Hill, gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now, in this Valley of *Humiliation*, poor *Christian* was put hard up to it; for he had gone but a little way, before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no Armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his Darts. Therefore he resolved to venture and stand his ground. For, thought he, had I no more in mine eye then the saving of my life, 'twould be the best way to stand.

Christian has no armour for his back.

Christian's resolution on the approach of Apollyon.

So he went on, and *Apollyon* met him. Now the Monster was hideous to behold; he was cloathed with scales like a Fish (and they are his pride); he had wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoke; and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. Whence come you? and whither are you bound?

Chr. I am come from the City of *Destruction*, which is the place of all evil, and am going to the City of *Zion*.

Discourse betwixt *Christian* and *Apollyon*.

Apol. By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou maiest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on, *for the Wages of Sin is death;* therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Rom. 6: 23.

Apollyon's flattery.

Apol. There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our Country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of Princes, and how can I with fairness go back with thee?

Apollyon undervalues Christ's service.

Apol. Thou hast done in this, according to the Proverb, changed a bad for a worse; but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apollyon pretends to be merciful.

Apol. Thou didest the same to me, and yet I am willing to pass by all, if now thou wilt turn again and go back.

Chr. What I promised thee was in my nonage; and besides, I count that the Prince under whose Banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee; and besides, O thou destroying *Apollyon*, to speak truth, I like his Service, his Wages, his Servants, his Government, his Company and Country, better than thine; and therefore leave off to perswade me further; I am his Servant, and I will follow him.

Apollyon pleads the grievous ends of Christians, to disswade *Christian* from persisting in his way.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths; and besides, thou countest his service better than mine, whereas he never came yet from the place where he is to deliver any that served him out of our hands; but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

Chr. His forbearing at present to deliver them

is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their Glory, and then they shall have it, when their Prince comes in his and the Glory of the Angels.

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein, O *Apollyon*, have I been unfaithful to him?

Apollyon pleads *Christian's* infirmities against him.

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of *Dispond;* thou didest attempt wrong ways to be rid of thy Burden, whereas thou shouldest have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast also almost perswaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive; but besides, these infirmities possessed me in thy Country, for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then *Apollyon* broke out into a grievous rage, saying, I am an enemy to this Prince;

Apollyon in a rage falls upon *Christian.*

I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do, for I am in the King's High-way, the way of Holiness, therefore take heed to yourself.

Apol. Then *Apollyon* strodled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to dye; for I swear by my infernal Den, that thou shalt go no further; here will I spill thy soul.

And with that he threw a flaming Dart at his brest, but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that.

Then did *Christian* draw, for he saw 'twas time to bestir him: and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his *head*, his *hand*, and *foot*. This made *Christian* give a little back; *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

Christian wounded in his understanding, faith, and conversation.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that *Christian's* Sword flew out of his hand. Then

said *Apollyon, I am sure of thee now:* and with that he had almost prest him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoyce not against me, O mine Enemy! when I fall I shall arise;* and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again saying, *Nay, in all these things we are more than Conquerours through him that loved us.* And with that *Apollyon* spread forth his Dragon's wings, and sped him away, that *Christian* for a season saw him no more.*

Apollyon casteth down to the ground *Christian.*

Mic. 7: 8.

Christian's victory over *Apollyon.*

Rom. 8: 37. James 4: 7.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight; he spake like a Dragon: and on the other side, what sighs and groans brast from *Christian's* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edged Sword; then indeed he did smile, and look upward; but 'twas the dreadfullest sight that ever I saw.

A brief relation of the Combat by the spectator.

So when the Battel was over, *Christian* said, I

Christian gives God thanks for deliverance.

* A more unequal match can hardly be:
Christian must fight an Angel; but you see
The Valiant Man by handling Sword and Shield
Doth make him, tho' a Dragon, quit the field.

will here give thanks to him that hath delivered me out of the mouth of the Lion, to him that did help me against *Apollyon*. And so he did, saying,

> Great *Beelzebub*, the Captain of this Fiend,
> Design'd my ruin; therefore to this end
> He sent him harnest out; and he with rage
> That hellish was, did fiercely me ingage:
> But blessed *Michael* helped me, and I
> By dint of Sword did quickly make him fly.
> Therefore to him let me give lasting praise,
> And thank and bless his holy name always.

Then there came to him an hand, with some of the leaves of the Tree of Life, the which *Christian* took, and applyed to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand; for he said, I know not but some other Enemy may be at hand. But he met with no other affront from *Apollyon* quite through this Valley.

Christian goes on his Journey with his Sword drawn in his hand.

Now at the end of this Valley was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it. Now, this Valley is a very solitary place. The Prophet *Jeremiah* thus describes it: *A Wilderness, a land of Desarts and of Pits, a land of drought, and of the Shadow of Death, a land that no man* (but

The Valley of the Shadow of Death.

Jer. 2: 6.

a Christian) *passeth through, and where no man dwelt.*

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got to the borders of the *Shadow of Death*, there met him two men, Children of them that brought up an evil report of the good Land, making haste to go back; to whom *Christian* spake as follows. The Children of the Spies go back. Numb. 13: 32.

Chr. Whither are you going?

Men. They said, Back, back; and we would have you to do so too, if either life or peace is prized by you.

Chr. Why, what 's the matter? said *Christian.*

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said *Christian.* Ps. 44: 19. Ps. 107: 10.

Men. Why we were almost in the Valley of the *Shadow of Death;* but that by good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said *Christian.*

Men. Seen! Why, the Valley itself, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit; we heard also

in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of Confusion; Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without Order.

Job 3: 5. Job 10: 22.

Chr. Then said *Christian*, I perceive not yet, by what you have said, but that this is my way to the desired Haven.

Jer. 2: 6.

Men. Be it thy way; we will not chuse it for ours.

So they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous Quag, into which, if even a good Man falls, he can find no bottom for his foot to stand on. Into that Quag King *David* once did fall, and had no doubt therein been smothered, had not he that is able pluckt him out.

Ps. 69: 14.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to

escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that ofttimes, when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the wayside.* Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for *Christian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon, called *All-prayer*. So he cried in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and coming to a place where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began

Eph. 6: 18. Ps. 116: 4.

* Poor man! where art thou now? Thy Day is Night.
Good man be not cast down, thou yet art right:
Thy way to Heaven lies by the gates of Hell;
Cheer up, hold out, with thee it shall go well.

Christian put to a stand, but for a while.

to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God;* so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

Christian made believe that he spake blasphemies, when 't was *Satan* that suggested them into his mind.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the Valley of the*

Ps. 23: 4.

Shadow of Death, I will fear none ill, for thou art with me.

Then was he glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it. Job 9: 10.

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke; then said *Christian, He hath turned the Shadow of Death into the morning.* Amos 5: 8.

Christian glad at break of day.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh; yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the Shadow of Death.* Job 12: 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the Sun was rising, and this was another mercy to *Christian;* for you must note, that tho' the first part of the Valley of the *Shadow of Death* was dangerous, yet this second part which he was yet to go was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep Holes, and Shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.*

The Second part of this Valley very dangerous.

Job 29:3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, *&c.* lay there, were cruelly put to death. But by this place

Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger dayes, grown so crazy, and stiff in his joynts, that he can now do little more than sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way; yet at the sight of the *Old Man* that sat in the mouth of the Cave, he could not tell what to think, specially because he spake to him, though he could not go after him, saying, You will never mend till more of you be burned. But he held his peace, and set a good face on't, and so went by and catcht no hurt. Then sang *Christian*,

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed bee
That hand that from it hath delivered me!

Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and cast down;
But since I live, let JESUS wear the Crown.

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose that Pilgrims might see before them. Up there there-

fore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So-ho; stay, and I will be your Companion. At that *Faithful* looked behind him; to whom *Christian* cried again, Stay stay, till I come up to you. But *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me.

Christian overtakes *Faithful.*

At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also overrun him, so the *last was first.* Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Christian's fall makes *Faithful* and he go lovingly together.

Then I saw in my Dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus *Christian* began.

Chr. My honored and well beloved Brother *Faithful*, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.

Faith. I had thought, dear Friend, to have had your company quite from our Town; but you did get the start of me, wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of *Destruction*, before you set out after me on your Pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Their talk about the Country from whence they came.

Chr. What, did your Neighbours talk so?

Faith. Yes, 'twas for a while in everybody's mouth.

Chr. What, and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate Journey, (for so they called this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above; and therefore I have made mine escape.

Chr. Did you hear no talk of Neighbour *Pliable?*

Faith. Yes, *Christian,* I heard that he followed you till he came at the Slough of *Dispond,* where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the Neighbours to him?

Faith. He hath since his going back been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse then if he had never gone out of the City.

How *Pliable* was accounted of when he got home.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Jer. 29: 18, 19.

Faith. Oh, they say, Hang him, he is a Turncoat, he was not true to his profession: I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him according to the true Proverb, *The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire.*

The Dog and the Sow.

2 Pet. 2: 22.

Faith. They are my fears of him too; but who can hinder that which will be?

Chr. Well, Neighbour *Faithful*, said *Christian*, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faithful assaulted by *Wanton.*

Faith. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.

Chr. 'Twas well you escaped her Net; *Joseph* was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you? Gen. 39: 11, 12, 13.

Faith. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her. The abhorred of the Lord shall fall into her Ditch. Prov. 22: 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I tro you did not consent to her desires?

Faith. No, not to defile myself; for I remembred an old writing that I had seen, which saith, *Her steps take hold of Hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way. Prov. 5: 5. Job. 31: 1.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him, That I was a Pilgrim, going to the Cœlestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content

He is assaulted by *Adam the First.*

to dwell with me for the wages that I shall give thee? Then I asked him his name, and where
Eph 4:22. he dwelt? He said his name was *Adam the First, and I dwell in the Town of* Deceit. I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights;* and his wages, *that I should be his Heir at last.* I further asked him, What House he kept, and what other Servants he had? So he told me, That his House was maintained with all the dainties in the world; and that his Servants were those of his own begetting. Then I asked how many Children he had? He said that he
1 John 2:16. had but three Daughters: *The Lust of the Flesh, The Lust of the Eyes,* and *The Pride of Life,* and that I should marry them all if I would. Then I asked how long time he would have me live with him? And he told me, As long as he lived himself.

Chr. Well, and what conclusion came the old Man and you to at last?

Faith. Why, at first, I felt myself somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the Old Man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would

not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my Soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself. This made me cry, *O wretched Man!* So I went on my way up the Hill. Rom. 7: 24.

Now when I had got about halfway up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. Just there, said *Christian*, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But, good Brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knockt me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, Because of my secret inclining to *Adam the First;* and with that he strook me another deadly blow on the brest, and beat me down backward, so I lay at his foot as dead as before. So when I came to myself again I cried him mercy; but he said, I know not how to shew mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the Hill.

The temper of *Moses.*

Chr. That Man that overtook you was *Moses.* He spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

Faith. I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my house over my head if I staid there.

Chr. But did you not see the house that stood there on the top of that Hill, on the side of which *Moses* met you?

Faith. Yes, and the Lions too, before I came at it: but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the House, for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of *Humility?*

Faithful assaulted by *Discontent.*

Faith. Yes, I met with one *Discontent,* who would willingly have perswaded me to go back again with him; his reason was, for that the Valley was altogether without *Honour* He told me,

moreover, that there to go was the way to disobey all my friends, as *Pride, Arrogancy, Self-conceit, Worldly-glory,* with others, who he knew, as he said, would be very much offended, if I made such a Fool of myself as to wade through this Valley.

Chr. Well, and how did you answer him?

Faithful's answer to Discontent.

Faith. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations according to the flesh) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage. I told him moreover, that as to this Valley, he had quite miss-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Prov. 15: 33. Prov. 16: 18.

Chr. Met you with nothing else in that Valley?

He is assaulted with *Shame.*

Faith. Yes, I met with *Shame;* but of all the Men that I met with in my Pilgrimage, he I think, bears the wrong name. The other would be said nay, after a little argumentation, (and somewhat else) but this boldfaced *Shame* would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against Religion itself; he said it was a pitiful low sneaking busi-

ness for a Man to mind Religion; he said that a tender conscience was an unmanly thing; and that for a Man to watch over his words and ways, so as to tye up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make me the ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary foolishness to venture the loss of all, *for nobody else knows what.* He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived: also their ignorance, and want of understanding in all Natural Science. Yea, he did hold me to it at that rate also, about a great many more things then here I relate; as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come sighing and groaning home; that it was a *shame* to ask my Neighbour forgiveness for petty faults, or to make restitution where I had taken from any. He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious Fraternity. And is not this, said he, a *shame?*

1 Cor. 1: 26. 1 Cor. 3: 18. Phil. 3: 7, 8.

John 7: 48.

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came

up in my face; even this *Shame* fetch't it up, and had almost beat me quite off. But at last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* Luke 16: 15. And I thought again, this *Shame* tells me what men are; but it tells me nothing what God or the Word of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the Wisdom and Law of the Highest. Therefore thought I, what God says is best, is best, though all the men in the world are against it. Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor man that loveth Christ is richer than the greatest Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion; but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; and so at last I got Mark 8: 38.

past this importunate one. And when I had shaken him off, then I began to sing:—

The tryals that those men do meet withal,
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
Oh, let the Pilgrims, let the Pilgrims then
Be vigilant, and quit themselves like men.

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him, for notwithstanding all his bravadoes, he promoteth the Fool and none else. *The Wise shall inherit glory*, said *Solomon, but shame shall be the promotion of Fools.*

Prov 3: 35.

Faith. I think we must cry to Him for help against *Shame*, that would have us to be valiant for *Truth* upon the Earth.

Chr. You say true; but did you meet no body else in that Valley?

Faith. No not I; for I had Sun-shine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'T was well for you; I am sure it fared far

otherwise with me; I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon;* yea, I thought verily he would have killed me, especially when he got me down and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay, he told me, He was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should a been killed there, over and over; but at last day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance besides them; (for in this place there was room enough for them all to walk). He was a tall Man, and something more comely at a distance than at hand. To this man *Faithful* addressed himself in this manner. *Talkative* described.

Faith. Friend, Whither away? Are you going to the Heavenly Country?

Talk. I am going to that same place.

Faith. That is well; then I hope we may have your good company.

Talk. With a very good will will I be your Companion.

Faith. Come on then, and let us go together, and

Faithful and *Talkative* enter discourse.

let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you or with any other;

Talkative's dislike of bad discourse.

and I am glad that I have met with those that incline to so good a work; for to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but chuse much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? that is, if a man hath any delight in things that are wonderful, for instance, if a man doth delight to talk of the History or the Mystery of things; or if a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faith. That 's true; but to be profited by such things in our talk should be that which we design.

Talk. That it is that I said; for to *talk* of such

Talkative's fine discourse.

things is most profitable; for by so doing, a Man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things

above: Thus in general; but more particularly, by this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christ's righteousness, *&c.* Besides, by this a man may learn by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a Man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a Man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true, and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. But by your leave, Heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well; for a man can receive nothing, except it be given him from Heaven; all is of Grace, not of Works: I could give you a hundred Scriptures for the confirmation of this.

O brave *Talkative.*

Faith. Well then, said *Faithful*, what is that one thing that we shall at this time found our discourse upon?

O brave *Talkative.*

Talk. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things past, or things to come; things forraign, or things at home; things more Essential, or things Circumstantial; provided that all be done to our profit.

Faithful beguiled by *Talkative.*

Faith. Now did *Faithful* begin to wonder; and stepping to *Christian* (for he walked all this while by himself) he said to him, (but softly) What a brave Companion have we got. Surely this man will make a very excellent Pilgrim.

Christian makes a discovery of *Talkative*, telling *Faithful* who he was.

Chr. At this *Christian* modestly smiled, and said, This man with whom you are so taken will beguile, with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! Yes, better than he knows himself.

Faith. Pray what is he?

Chr. His name is *Talkative;* he dwelleth in our Town: I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? And whereabout doth he dwell?

Chr. He is the son of one *Say-well;* he dwelt in *Prating Row;* and is known of all that are acquainted with him, by the name of *Talkative* in *Prating Row;* and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them who have not thorough acquaintance with him, for he is best abroad, near home he is ugly enough. Your saying that he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance, but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him: This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so! Then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it; remember the Proverb, *They say and do not: but the Kingdom of God is not in word, but in power.* He *talketh* of Prayer, of Repentance, of Faith, and of the New-birth; but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion as the white of an Egg is

Matt. 23: 3. 1 Cor. 4: 20.

Talkative talks but does not.

His House is empty of Religion.

He is a stain to Religion.

Rom. 2: 24, 25.

The Proverb that goes of him.

Men shun to deal with him.

of savour. There is there neither Prayer, nor sign of Repentance for sin; yea, the bruit in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion, to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common people that know him, *A Saint abroad, and a Devil at home.* His poor Family finds it so; he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him, say 'tis better to deal with a *Turk* than with him; for fairer dealing they shall have at their hands. This *Talkative* (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them *a foolish timorousness,* for (so he calls the first appearance of a tender conscience) he calls them fools and blockheads, and by no means will imploy them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruine of many more.

Faith. Well, my Brother, I am bound to believe you; not only because you say you know him, but, also because like a Christian you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had he received this report at their hands only that are enemies to Religion, I should have thought it had been a slander: (a lot that often falls from bad men's mouths upon good men's names, and professions;) but all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him *Brother*, nor *Friend;* the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that *Saying* and *Doing* are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the Soul and the Body; for as the Body without the Soul is but a dead Carcass, so *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: *Pure Religion and undefiled, before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the world.* This *Talkative* is not aware of; he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. *Hearing* is but as the sowing of the Seed; *talking* is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of Doom men shall be judged according to

The carcass of Religion.

James 1: 27. See ver. 22-26.

See Matt. 13: 18-23, and Ch. 25: 14-46.

their fruits. It will not be said then, *Did you believe?* but, Were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that anything can be accepted that is not of *Faith;* but I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

Lev. 11: 3, 6. Deut. 14: 7.

Faith. This brings to my mind that of *Moses*, by which he describeth the beast that is clean.

Faithful convinced of the badness of *Talkative.*

He is such an one that parteth the Hoof and cheweth the Cud; not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth *Talkative;* he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word; but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a Dog or Bear, and therefore is unclean.

Talkative like to things that sound without life.

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts: And I will add another thing; *Paul* calleth some men, yea and

1 Cor. 13: 1-3. Ch. 14: 7.

those great Talkers too, *sounding Brass and tinckling Cymbals;* that is, as he expounds them in another place, *Things without life, giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently things that shall never be placed in the Kingdom of Heaven among those that are the Children of

life; though their sound, by their talk, be as if it were the tongue or voice of an Angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

Faith. What would you have me do?

Chr. Why, go to him, and enter into some serious discourse about the power of Religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* stepped forward again, and said to *Talkative,* Come, what chear? How is it now?

Talk. Thank you, well. I thought we should have had a great deal of Talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let be this; How doth the saving Grace of God discover itself, when it is in the heart of man?

Talk. I perceive then that our talk must be *about the power of things.* Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus: *First,* Where the Grace of God is in the heart, it causeth there a great out-cry against sin. *Secondly*—

Talkative's false discovery of a work of Grace.

Faith. Nay hold, let us consider of one at once:

I think you should rather say, It shews itself by inclining the Soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhoring of sin?

To cry out against sin, no sign of Grace.

Faith. Oh! a great deal; A man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who

Gen. 39: 15.

yet can abide it well enough in the heart, house, and conversation. *Joseph's* Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it Slut and naughty Girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of Grace in the heart?

Talk. Great knowledge of *Gospel Mysteries.*

Great knowledge no sign of Grace.

1 Cor. 13: 2.

Faith. This signe should have been first; but first or last, it is also false; for knowledge, great knowledge may be obtained in the mysteries of the Gospel, and yet no work of Grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, *Do you know all these things?* and the Disciples had answered, Yes; he addeth *Blessed*

are ye if ye do them. He doth not lay the blessing in the knowing of them but in the doing of them. For there is a knowledge that is not attended with doing; *He that knoweth his Master's will, and doth it not.* A man may know like an Angel, and yet be no Christian, therefore your sign is not true. Indeed to *know* is a thing that pleaseth Talkers and Boasters; but to *do* is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the Grace of faith and love, which puts a man upon doing even the will of God from the heart; the first of these will serve the Talker; but without the other the true Christian is not content. *Give me understanding, and I shall keep thy Law; yea I shall observe it with my whole heart.*

Knowledge and knowledge.

True knowledge attended with endeavors.

Ps. 119: 34.

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please, propound another sign how this work of Grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of Grace in the soul discovereth itself, either to him that hath it, or to standers-by. To him that hath it thus: It gives him convic-

One good sign of Grace.

John 16: 8. Rom. 7: 24. John 16: 9. Mark 16: 16. Ps. 38: 18. Jer. 31: 19. Gal. 2. 16. Acts 4: 12.

tion of sin, especially of the defilement of his nature and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungrings and thirstings after him, to which hungrings, *&c.*, the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of Grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work, there is required a very sound Judgement before he can with steddiness conclude that this is a work of Grace.

Matt. 5: 6. Rev. 21: 6.

Rom. 10: 10. Phil. 1: 27. Matt. 5: 19.

To others it is thus discovered:

1. By an experimental confession of his Faith in Christ.

2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, family-holiness, (if he hath a Family) and by conversation-holiness in the World; which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and

John 14: 15. Ps. 50: 23. Job. 42: 5, 6. Ezek. 20: 43.

to promote holiness in the World; not by talk only, as an Hypocrite or Talkative Person may do, but by a practical subjection, in Faith and Love, to the power of the Word. And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay my part is not now to object, but to hear; let me therefore have your second question.

Faith. It is this. Do you experience the first part of this description of it? and doth your life and conversation testifie the same? or standeth your Religion in *Word* or in *Tongue*, and not in *Deed* and *Truth?* Pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to; and also nothing but what your conscience can justifie you in; for, *Not he that commendeth himself is approved, but whom the Lord commendeth.* Besides, to say I am thus and thus, when my Conversation and all my Neighbours tell me I lye, is great wickedness.

Another good sign of Grace.

2 Cor. 10: 18.

Talk. Then *Talkative* at first began to blush, but recovering himself, thus he replyed, You come now to Experience, to Conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a Catechizer, and, though

Talkative not pleased with *Faithful's* question.

you should do so, yet I may refuse to make you my Judge. But I pray will you tell me why you ask me such questions?

The reason why *Faithful* put to him that question.

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lye. They say you are a spot among Christians, and that religion fareth the worse for your ungodly Conversation, that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion and an Ale-house, and Covetousness, and Uncleanness, and Swearing and Lying, and vain Company-keeping, *&c.* will stand together. The Proverb is true of you which is said of a Whore, to wit, That she is a shame to all Women; so you are a shame to all Professors.

Faithful's plain dealing with *Talkative.*

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

Talkative flings away from *Faithful.*

Chr. Then came up *Christian*, and said to his Brother, I told you how it would happen; your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone, as I said; let him go, the loss is no man's but his own, he has saved us the trouble of going from him; for he continuing (as I suppose he will

A good ridance.

do) as he is, he would have been but a blot in our company: besides, the Apostle says, *From such withdraw thyself.*

Faith. But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men now a days, and that makes Religion to stink in the nostrills of many, as it doth; for they are these Talkative Fools whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do stumble the World, blemish Christianity, and grieve the Sincere. I wish that all Men would deal with such as you have done: then should they either be made more conformable to Religion, or the company of Saints would be too hot for them. Then did *Faithful* say,

> How *Talkative* at first lifts up his Plumes!
> How bravely doth he speak! How he presumes
> To drive down all before him! But so soon
> As *Faithful* talks of *Heart-work*, like the Moon
> That 's past the full, into the wain he goes.
> And so will all, but he that *Heart-work* knows.

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, Who comes yonder? Then *Christian* looked, and said, It is my good friend *Evangelist.* Ay, and my good friend too, said *Faithful,* for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them:

Evangelist overtakes them again.

Evan. Peace be with you, dearly beloved, and peace be to your helpers.

Chr. Welcome, welcome, my good *Evangelist,* the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

They are glad at the sight of him.

Faith. And a thousand times welcome, said good *Faithful:* Thy company, O sweet *Evangelist,* how desirable is it to us poor Pilgrims!

Evan. Then said *Evangelist,* How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then *Christian* and *Faithful* told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. Right glad am I, said *Evangelist,* not that you have met with trials, but that you have been victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day.

His exhortation to them.

I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped; and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out: for in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them; hold fast therefore that you have, let no man take your Crown. You are not yet out of the gun-shot of the Devil; you have not resisted unto blood, striving against sin; let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you: and above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set your faces like a flint; you have all power in Heaven and Earth on your side.

John 4: 36. Gal. 6: 9.

1 Cor. 9: 24, 25, 26, 27.

Rev. 3: 11.

Chr. Then *Christian* thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help the rest of the way, and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request *Faithful* also consented. So *Evangelist* began as followeth:

They do thank him for his exhortation.

He predicteth what troubles they shall meet with in *Vanity Fair*, and encourageth them to steadfastness.

Evan. My Sons, you have heard, in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City bonds and afflictions abide you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you; and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you; and be ye sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

He whose lot it will be there to suffer, will have the better of his Brother.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a

Town before them, and the name of that Town is *Vanity*. And at the Town there is a Fair kept, called *Vanity Fair:* it is kept all the year long; it beareth the name of *Vanity Fair*, because the Town where 't is kept is lighter than *Vanity;* and also because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is Vanity.*

Isa. 40: 17. Eccl. 1: 2, 14. Ch. 2: 11-17.

This Fair is no new-erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold all sorts of *Vanity*, and that it should last all the year long: therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countrys, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bauds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

The Antiquity of this Fair.

The Merchandize of this Fair.

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of all sorts.

Here are to be seen too, and that for nothing,

Thefts, Murders, Adultries, False-swearers, and that of a blood-red colour.

And as in other Fairs of less moment there are the several Rows and Streets under their proper names, where such and such Wares are vended, so here likewise you have the proper places, Rows, Streets, (*viz.* Countrys and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other Fairs, some one commodity is as the chief of all the Fair, so the ware of *Rome* and her Merchandize is greatly promoted in this Fair; only our *English* nation, with some others, have taken a dislike thereat.

The Streets of this Fair.

Now, as I said, the way to the Cœlestial City lyes just thorow this Town where this lusty Fair is kept; and he that will go to the City, and yet not go thorow this Town, must needs *go out of the world*. The Prince of Princes himself, when here, went thorow this Town to his own Country, and that upon a *Fair-day* too; yea, and as I think, it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his Vanities: yea, would have made him Lord of the Fair, would he but have done him reverence as he went thorow the Town. Yea, because he was such a person of honour, *Beelzebub* had him from Street to Street, and shewed him all the Kingdoms of the World in a little time, that he might, (if possible) allure

1 Cor. 5. 10.

Christ went through this Fair.

Matt. 4: 8, 9. Luke 4: 5-7.

that Blessed One to cheapen and buy some of his Vanities; but he had no mind to the Merchandize, and therefore left the Town, without laying out so much as one Farthing upon these Vanities. This Fair therefore is an Ancient thing, of long standing and a very great Fair.

Christ bought nothing in this Fair.

Now these Pilgrims, as I said, must needs go thorow this Fair. Well, so they did; but behold, even as they entred into the Fair, all the people in the Fair were moved, and the Town itself as it were in a hubbub about them; and that for several reasons: for

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

First, The Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great gazing upon them: some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

The first cause of the hubbub.

1 Cor. 2: 7, 8.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech; for few could understand what they said: they naturally spoke the language of *Canaan*, but they that kept the Fair were the men of this World; so that, from one end of the Fair to the other, they seemed Barbarians each to the other.

Second cause of the hubbub.

Thirdly, But that which did not a little amuse the Merchandizers was, that these Pilgrims set very light by all their Wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from*

Third cause of the hubbub.

Ps. 119: 37.

beholding Vanity, and look upwards, signifying that their trade and traffick was in Heaven.

Phil. 3: 19, 20.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, *We buy the Truth.* At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the Fair, insomuch that all order was confounded. Now was word presently brought to the Great One of the Fair, who quickly came down and deputed some of his most trusty friends to take those men into examination, about whom the Fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jerusalem;* and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey, except it was for that, when one asked them what they would buy, they said they would buy the Truth. But they that were appointed to examine them did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in

Fourth cause of the hubbub.

Prov. 23: 23.

They are mocked.

The Fair in a hubbub.

They are examined.

They tell who they are, and whence they came.

Heb. 11: 13-16.

They are not believed.

the Fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the Fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the Great One of the Fair laughing still at all that befel them. But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that traded in their Fair that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being

They are put in the Cage.

Their behaviour in the Cage.

The men of the Fair do fall out among themselves about these two men.

They are made the Authors of this disturbance.

guilty of the late Hubbub that had been in the Fair. So they beat them pitifully and hanged Irons upon them, and led them in Chaines up and

They are led up and down the Fair in chaines, for a terror to others.

down the Fair, for an example and a terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience,

Some of the men of the Fair won to them.

that it won to their side (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned, that the

Their adversaries resolve to kill them.

Cage, nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the Fair. *

They are again put into the Cage, and after brought to Tryal.

Then were they re-manded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should

* Behold Vanity Fair; the Pilgrims there
Are chained and stoned beside;
Even so it was, our Lord past here,
And on Mount Calvary died.

have the best on 't; therefore each man secretly wished that he might have that preferment: but committing themselves to the All-wise dispose of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The Judge's name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form, the contents whereof was this:

That they were enemies to and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince.

Their Indictment

Then *Faithful* began to answer,* that he had only set himself against that which had set itself against Him that is higher than the highest. And said he, as for Disturbance, I make none, being myself a man of Peace; the parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you

Faithful's Answer for himself

* Now *Faithful* play the Man. Speak for thy God:
Fear not the wicked's malice, nor their rod:
Speak boldly man, the Truth is on thy side;
Die for it, and to Life in triumph ride.

talk of, since he is *Beelzebub*, the enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*. They were then asked if they knew the Prisoner at the Bar; and what they had to say for their Lord the King against him.

Envy begins. Then stood forth *Envy*, and said to this effect: My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, that he is—

Judge. Hold! Give him his Oath.

So they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country. He neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once myself affirm, That Christianity and the Customs of our Town of *Vanity* were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only

I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by.

Then they called *Superstition*, and bid him look upon the Prisoner. They also asked, what he could say for their Lord the King against him? Then they sware him; so he began:

Superstition follows.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this Town; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God. Which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King, against the Prisoner at the Bar.

Pickthank's testimony.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble Prince *Beelzebub*, and hath spoken contemptibly of his honourable Friends, whose names are the Lord

Sins are all Lords and Great Ones.

Old Man, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain Glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noble-men should have any longer a being in this Town; besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the Gentry of our Town.

When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all Men may see our gentleness towards thee, let us see what thou hast to say.

Faithful's defence of himself.

Faith. 1. I say then, in answer to what Mr. *Envy* hath spoken, I never said ought but this, That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. *Superstition*,

and his charge against me, I said only this, That in the worship of God there is required a Divine Faith; but there can be no Divine Faith without a Divine Revelation of the will of God: therefore whatever is thrust into the Worship of God that is not agreeable to Divine Revelation, cannot be done but by an human Faith, which Faith will not profit to Eternal Life.

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) that the Prince of this Town, with all the Rabblement his attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country: and so, *the Lord have mercy upon me.*

The *Judge* his speech to the *Jury.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe), Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him: also you have heard his reply and confession. It lieth now in your brests to hang him, or save his life; but yet I think meet to instruct you into our Law.

Ex. 1. 22.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, that lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the river. There was also an Act made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down

Dan. 3. 4-6.

and worship his Golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, that whoso, for some time, called upon any God but him, should be cast into the Lions' Den. Now the substance of these Laws this Rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

Dan. 6: 7-9.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

The Jury and their names.

Then went the Jury out, whose names were, Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable;* who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge.

Every one's private Verdict.

And first Mr. *Blind-man* the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good, Away with such a fellow from the Earth. Ay*, said Mr. *Malice, for I hate the very looks of him.* Then said Mr. *Love-lust, I could never indure him. Nor I*, said Mr. *Live-loose, for he would alwayes be condemning my way. Hang him, hang him*, said Mr. *Heady. A sorry*

Scrub, said Mr. *High-mind*. *My heart riseth against him*, said Mr. *Enmity*. *He is a Rogue*, said Mr. *Lyar*. *Hanging is too good for him*, said Mr. *Cruelty*. *Let us dispatch him out of the way*, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death*. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that they Stoned him with stones, then prickt him with their Swords; and last of all they burned him to ashes at the Stake. Thus came *Faithful* to his end. *

The cruel death of *Faithful*.

Now I saw that there stood behind the multitude a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straitway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate. But as for *Christian*, he had some

A Chariot and Horses wait to take away *Faithful*.

* Brave *Faithful*, bravely done in Word and Deed;
Judge, Witnesses, and Jury have instead
Of overcoming thee, but shewn their Rage:
When thou art dead, thou'lt live from Age to Age.

Christian is still alive.

respit, and was remanded back to prison; so he there remained for a space. But he that overrules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way. And as he went he sang, saying,

The Song that *Christian* made of *Faithful* after his death.

Well *Faithful*, thou hast faithfully profest
Unto thy Lord; with Him thou shalt be blest,
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights;
Sing, *Faithful*, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive.

Christian has another Companion.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the Fair) who joyned himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his ashes to be a Companion with *Christian*. This *Hopeful* also told *Christian*, that there were many more of the men in the Fair that would take their time and follow after.

There is more of the men of the Fair will follow.

They overtake *By-ends*.

So I saw that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was *By-ends:* so they said to him, What Country-man, Sir? and how far go you this way? He told them that he came from the Town of *Fair-speech*, and he was going

to the Cœlestial City, (but told them not his name.)

From *Fair-speech*, said *Christian*. Is there any that be good live there? Prov. 26: 25

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you?

By-ends. I am a Stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content. *By-ends* loth to tell his name.

Chr. This Town of *Fair-speech*, said *Christian*, I have heard of it, and, as I remember, they say it 's a wealthy place.

By-ends. Yes, I will assure you that it is; and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there? if a man may be so bold.

By-ends. Almost the whole Town; and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose ancestors that Town first took its name) also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Anything;* and the Parson of our Parish, Mr. *Two-tongues*, was my Mother's own Brother by Father's side; and to tell you the truth, I am a Gentleman of good Quality, yet my Great-grandfather was but a Waterman, looking one way and rowing another; and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my Wife is a very virtuous woman, the Daughter of a virtuous woman; she

The Wife and Kindred of *By-ends*

was my Lady *Faining's* Daughter, therefore she came of a very honourable Family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to Prince and Peasant. 'T is true we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide: Secondly, we are alwayes most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the People applaud it.

Where *By-ends* differs from others in Religion.

Then *Christian* stept a little a to-side to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our company as dwelleth in all these parts. Then said *Hopeful*, Ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss, I deem I have half a guess of you. Is not your name Mr. *By-ends* of *Fair-speech?*

By-ends. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me; and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! The worst that ever I

did to give them an occasion to give me this name, was, that I had alwayes the luck to jump in my Judgement with the present way of the times whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

How *By-ends* got his name.

Chr. I thought indeed that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

He desires to keep company with *Christian.*

Chr. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion; you must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By-ends. You must not impose, nor lord it over my Faith; leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound, as we.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, untill some overtake me that will be glad of my company.

By-ends and *Christian* part.

Now I saw in my Dream that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low congee, and they also gave him a compliment.

He has new Companions.

The men's names were Mr *Hold-the-world*, Mr. *Money-love*, and Mr. *Save-all;* men that Mr. *By-ends* had formerly been acquainted with; for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man*, a School-master in *Love-gain*, which is a Market-town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by violence, cousenage, flattery, lying, or by putting on a guise of Religion; and these four Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well when they had, as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the Road before us? For *Christian* and *Hopeful* were yet within view.

By-ends' character of the Pilgrims.

By-ends. They are a couple of far country-men, that *after their mode* are going on Pilgrimage.

Money-love. Alas! Why did they not stay, that we might have had their good company? For they, and we, and you, Sir, I hope, are all going on a Pilgrimage.

By-ends. We are so indeed; but the men before us are so rigid, and love so much their own

notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad; but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray what, and how many, were the things wherein you differed?

By-ends. Why they after their head-strong manner, conclude it is duty to rush on their Journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my Life and Estate. They are for holding their notions, though all other men are against them; but I am for Religion in what, and so far as, the times and my safety will bear it. They are for Religion when in Rags and Contempt; but I am for him when he walks in his Golden Slippers in the Sun-shine, and with applause.

Hold-the-world. Ay, and hold you there still, good Mr. *By-ends;* for for my part I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as Serpents; 'tis best to make hay when the Sun shines; you see how the Bee lieth still all winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and sometimes Sun-shine; if they be such fools to go through the first, yet let us be content

to take fair weather along with us. For my part I like that Religion best that will stand with the security of God's good blessings unto us; for who can imagine that is ruled by his Reason, since God has bestowed upon us the good things of this Life, but that he would have us keep them for his sake? *Abraham* and *Solomon* grew rich in Religion. And *Job* says, that a good man *shall lay up Gold as Dust.* But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter indeed; for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

By-ends. My Brethren, we are, as you see, going all on Pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a Minister, or a Tradesman, *&c.* should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of Religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

Money-love. I see the bottom of your question, and, with these Gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a *Minister* himself: Suppose a Minister, a worthy man, possess'd but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his Principles; for my part I see no reason but a man may do this, (provided he has a Call) ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted) since 'tis set before him by Providence; so then he may get it if he can, making no question for Conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous Preacher, *&c.* and so makes him a better man; yea makes him better improve his parts, which is according to the Mind of God.

3. Now as for his complying with the temper of his people by dissenting, to serve them, some of his Principles, this argueth, 1. That he is of a self-denying temper; 2. of a sweet and winning deportment; 3. and so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a small for a great, should not for so doing be judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted as one that pursues his Call, and the opportunity put into his hand to do Good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned. Suppose such an one to have but a poor imploy in the world, but by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop; for my part I see no reason but that this may be lawfully done. For why?

1. To become religious is a Vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming religious, which is good: therefore to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr. *Money-love* to Mr. *By-ends'* question was highly applauded by them all; wherefore they concluded upon the whole that it was most wholsome and advantageous. And because, as they thought,

no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they jointly agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them; but they concluded as they went that not Mr. *By-ends*, but old Mr. *Hold-the-world*, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-world* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, Even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, (*John* 6.) how much more abominable is it to make of him and Religion a Stalking-horse, to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils, and Witches, that are of this opinion.

1. *Heathens;* for when *Hamor* and *Shechem* had a mind to the Daughter and Cattle of *Jacob*, and saw that there was no ways for them to come at them, but by becoming circumcised; they said to their companions, If every male of

us be circumcised, as they are circumcised, shall not their Cattle, and their substance, and every beast of theirs, be ours? Their Daughter and their Cattle were that which they sought to obtain, and their Religion the Stalking-horse they made use of to come at them. Read the whole story, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical *Pharisees* were also of this Religion. Long Prayers were their Pretence, but to get widows' houses was their Intent; and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the *Devil* was also of this Religion; he was religious for the Bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of Perdition.

4. *Simon* the *Witch* was of this Religion too; for he would have had the Holy Ghost, that he might have got Money therewith, and his sentence from *Peter's* mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the World, will throw away Religion for the World; for so surely as *Judas* designed the World in becoming religious, so surely did he also sell Religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both heathenish, hypocritical, and devilish, and your Reward will be according to

your Works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* answer; so there was a great Silence among them. Mr. *By-ends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of Clay, what will they do when they shall be rebuked by the flames of a devouring Fire?

Then *Christian* and *Hopeful* out-went them, and went till they came at a delicate Plain called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain was a little Hill called *Lucre*, and in that Hill a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

The ease that Pilgrims have is but little in this life.

Lucre Hill a dangerous Hill.

Then I saw in my Dream, that a little off the road, over against the *Silver-Mine*, stood *Demas* (gentleman-like) to call to Passengers to come and see; who said to *Christian* and his fellow, Ho! turn aside hither, and I will shew you a thing.

Demas at the Hill *Lucre*.

He calls to *Christian* and *Hopeful* to come to him.

Hopeful tempted to go, but *Christian* holds him back.

Chr. What thing so deserving as to turn us out of the way?

Demas. Here is a *Silver-Mine,* and some digging in it for Treasure. If you will come, with a little paines you may richly provide for yourselves.

Hope. Then said *Hopeful,* Let us go see.

Chr. Not I, said *Christian;* I have heard of this place before now, and how many have there been slain; and besides that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas,* saying, Is not the place dangerous? Hath it not hindred many in their Pilgrimage?

Hos 4: 18.

Demas. Not very dangerous, except to those that are careless. But withal, he blushed as he spake.

Chr. Then said *Christian* to *Hopeful,* Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when *By-ends* comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Demas. Then *Demas* called again, saying, But will you not come over and see?

Chr. Then *Christian* roundly answered, saying, *Demas,* thou art an Enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one

Christian roundeth up *Demas.*

2 Tim. 4: 10.

of his Majestie's Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? Is it not it by the which I have called thee?

Demas. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi* was your Great-grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest; thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

2 Kings 5: 20.
Matt. 26: 14. 15.
Matt. 27: 3-5.

By-ends goes over to Demas

By this time *By-ends* and his Companions were come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang *Christian*,

By-ends and Silver *Demas* both agree;
One calls, the other runs, that he may be
A sharer in his Lucre; so these two
Take up in this World, and no further go.

They see a strange *Monument.*

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument*, hard by the High-wayside, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar; here therefore they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last *Hopeful* espied written above upon the head thereof, a writing in an unusual hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, *Remember Lot's Wife.* So he read it to his fellow; after which they both concluded that that was the Pillar of Salt into which *Lot's* Wife was turned, for her looking back with a covetous heart, when she was going from *Sodom* for safety. Which sudden and amazing sight gave them occasion of this discourse.

Gen. 19: 26.

Chr. Ah my Brother, this is a seasonable sight; it came opportunely to us after the invitation which *Demas* gave us to come over to view the Hill *Lucre;* and had we gone over as he desired us, and as thou wast inclining to do, my

Brother, we had, for ought I know, been made ourselves like this Woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* Wife; for wherein was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go see: let Grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: This woman escaped one Judgment, for she fell not by the destruction of *Sodom;* yet she was destroyed by another, as we see she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution* and *Example; caution* that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by this caution: so *Korah, Dathan,* and *Abiram,* with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. But above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her after (for we read not that she stept one foot out of the way) was turned into a pillar of salt; especially since the Judgment which overtook her did make her an example, within sight of

Num. 26: 9, 10.

where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom, That they were sinners exceedingly,* because they were sinners *before the Lord;* that is, in his eye-sight, and notwithstanding the kindnesses that he had shewed them; for the land of *Sodom* was now, like the Garden of *Eden* heretofore. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

Gen. 13: 13.

Verse 10.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example: this ministreth occasion to us to thank God, to fear before him, and always to remember *Lot's* Wife.

I saw then that they went on their way to a pleasant River, which *David* the King called the *River of God,* but *John,* the *River of the Water*

A River.

of Life. Now their way lay just upon the bank of the River; here therefore *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary spirits: besides, on the banks of this River on either side were green Trees, that bore all manner of Fruit; and the Leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; and it was green all the year long. In this Meadow they lay down and slept, for here they might lie down safely. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the water of the River, and then lay down again to sleep. Thus they did several days and nights. Then they sang,

Ps. 65: 9. Rev. 22: 1-3. Ezek. 47.

Trees by the River.

The Fruit and Leaves of the Trees.

A Meadow in which they lie down to sleep.

Ps. 23: 2. Isa. 14: 30

Behold ye how these Christal streams do glide,
(To comfort Pilgrims) by the High-way side;
The Meadows green, besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not as yet at their Journey's end), they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; *so the soul of the Pilgrims was much discouraged because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the road a Meadow, and a Stile to go over into it, and that Meadow is called *Bypath-Meadow.* Then said *Christian* to his fellow, If this Meadow lieth along by our way-side, let 's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'T is according to my wish, said *Christian,* here is the easiest going; come, good *Hopeful,* and let us go over.

Num. 21: 4.

Bypath-Meadow.

One temptation does make way for another.

Hope. But how if this Path should lead us out of the way?

Chr. That 's not like, said the other; look, doth it not go along by the way-side? So *Hopeful,* being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet: and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-confidence*), so they called after him, and asked him whither that way led? He said, To the Cœlestial Gate. Look.

Strong Christians may lead weak ones out of the way.

said *Christian*, did I not tell you so? By this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind lost sight of him that went before.

See what it is too suddenly to fall in with strangers.

Is. 9: 16.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch vain-glorious fools withall, and was dashed in pieces with his fall.

A Pit to catch the vain-glorious in.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between *Christian* and *Hopeful*

Then *Hopeful* groaned in himself, saying, Oh that I had kept on my way!

Chr. Who could have thought that this Path should have led us out of the way?

Hope. I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good Brother be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray, my Brother, forgive me, I did not do it of an evil intent.

Christian's repentance for leading of his Brother out of the way.

Hope. Be comforted, my Brother, for I forgive thee; and believe too that this shall be for our good.

Chr. I am glad I have with me a merciful Brother; but we must not stand thus, let 's try to go back again.

Hope. But, good Brother, let me go before.

Chr. No, if you please, let me go first, that if there be any danger I may be first therein, because by my means we are both gone out of the way.

Hope. No, said *Hopeful*, you shall not go first; for your mind being troubled may lead you out of the way again. Then for their encouragement, they heard the voice of one saying

Jer. 31: 21. *Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.)* Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had liked to have been drowned nine or ten times.

They are in danger of drowning as they go back.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore at

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* The Pilgrims now, to gratify the Flesh,
Will seek its Ease; but oh! how they afresh
Do thereby plunge themselves new Grief into!
Who seek to please the Flesh, themselves undo.

last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle called *Doubting* Castle, the owner whereof was Giant *Despair*, and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirits of these two men. Here then they lay from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

They sleep in the grounds of Giant *Despair*.

He finds them in his ground, and carries them to *Doubting* Castle.

The grievousness of their Imprisonment.

Ps. 88: 18.

Now Giant *Despair* had a Wife, and her name was *Diffidence*. So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners and cast them into his Dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy. So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the Dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be

On *Thursday*, Giant *Despair* beats his Prisoners.

On *Friday*, Giant *Despair* counsels them to kill themselves.

forthwith to make an end of themselves, either with Knife, Halter, or Poison. For why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and rushing to them had doubtless made an end of them himself, but that he fell into one of his Fits, (for he sometimes in Sun-shine weather fell into Fits) and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no; and thus they began to discourse:

The Giant sometimes has Fits.

Chr. Brother, said *Christian*, what shall we do? The life that we now live is miserable: for my part I know not whether is best, to live thus, or to die out of hand. *My soul chuseth strangling rather than life*, and the Grave is more easy for me than this Dungeon. Shall we be ruled by the Giant?

Christian crushed.

Job 7: 15.

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the Country to which we are going hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And

Hopeful comforts him.

moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell, whither for certain the murderers go? For no murderer hath eternal life, *&c.* And let us consider again, that all the Law is not in the hand of Giant *Despair*. Others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hand. Who knows but that God that made the world may cause that Giant *Despair* may die? Or that at some time or other he may forget to lock us in? Or but he may in short time have another of his Fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my Brother, let 's be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his Brother. So they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there he found them alive, and truly, alive was all; for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe. But

I say, he found them alive; at which he fell into a grievous rage, and told them that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again, they renewed their discourse about the Giant s counsel, and whether yet they had best to take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth:

Christian still dejected.

Hope. My Brother, said he, rememberest thou not how valiant thou hast been heretofore? *Apollyon* could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the *Shadow of Death*. What hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art; also this Giant has wounded me as well as thee, and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light. But let 's exercise a little more patience; remember how thou playedst the man at *Vanity Fair*, and wast neither afraid of the Chain, nor Cage, nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Hopeful comforts him again, by calling former things to remembrance.

Now night being come again, and the Giant

and his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his counsel. To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, Take them into the Castle-yard to-morrow, and shew them the Bones and Skulls of those that thou hast already dispatch'd, and make them believe, e're a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

On *Saturday* the Giant threatened that shortly he would pull them in pieces.

So when the morning was come, the Giant goes to them again, and takes them into the Castle-yard and shews them as his Wife had bidden him. These, said he, were Pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit I tore them in pieces, and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither. They lay therefore all day on *Saturday* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband the Giant were got to bed, they began to renew their discourse of their Prisoners; and withal the old Giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them, by the means of which they hope to escape.

And sayest thou so, my dear? said the Giant, I will therefore search them in the morning.

Well on *Saturday* about midnight they began to pray, and continued in Prayer till almost break of day.

A Key in *Christian's* bosom called *Promise*, opens any Lock in *Doubting* Castle.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty. I have a Key in my bosom called *Promise*, that will, I am persuaded, open any Lock in *Doubting* Castle. Then said *Hopeful*, That 's good news; good Brother pluck it out of thy bosom and try.

Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the Castle-yard, and with his Key opened that door also. After, he went to the iron Gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it. Then they thrust open the Gate to make their escape with speed, but that Gate as it opened made such a creaking, that it waked Giant *Despair*, who hastily rising to pursue his Prisoners, felt his limbs to fail, so that he could by no means go after them. Then they went on, and came to the King's High-way again, and so were safe, because they were out of his Jurisdiction.

A Pillar erected by *Christian* and his fellow.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after from falling into the hands of Giant *Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof this sentence, *Over this Stile is the way to* Doubting *Castle, which is kept by Giant* Despair, *who despiseth the King of the Cœlestial Country, and seeks to destroy his holy Pilgrims.* Many therefore that followed after read what was written, and escaped the danger. This done they sang as follows:

Out of the way we went, and then we found
What 't was to tread upon forbidden ground;
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare;
Lest they for trespassing his prisoners are,
Whose Castle's *Doubting*, and whose name's *Despair*.

The Delectable Mountains.

They went then till they came to the *Delectable Mountains*, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards and Fountains of water; where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains *Shepherds* feeding their flocks, and they stood by the High-way side. The Pilgrims therefore went to them, and leaning upon their staves (as is common with weary Pilgrims, when

They are refreshed in the Mountains.

they stand to talk with any by the way) they asked, *Whose Delectable Mountains are these? And whose be the sheep that feed upon them?* Talk with the Shepherds.

Shep. These mountains are *Immanuel's Land,* John 10: 11. and they are within sight of his City; and the sheep also are his, and he laid down his life for them.*

Chr. Is this the way to the Cœlestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe, Hos. 14: 9. *but transgressors shall fall therein.*

Chr. Is there in this place any relief for Pilgrims that are weary and faint in the way?

Shep. The Lord of these Mountains hath given us a charge *not to be forgetful to entertain* Heb. 13: 1, 2. *strangers;* therefore the good of the place is before you.

I saw also in my Dream, that when the Shepherds perceived that they were way-faring men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein?

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* Mountains Delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that Cautious are,
Pilgrims are steady kept by Faith and Fear.

For but few of them that begin to come hither do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds welcome them.

The Names of the Shepherds.

The Shepherds, I say, whose names were *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that ye should stay here a while, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They told them that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains; so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we shew these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill called *Errour*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What

They are shewn wonders.

The Mountain of *Errour*.

meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain are they; and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain. 2 Tim. 2: 17

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution*, and bid them look afar off; which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian, What means this?* Mount *Caution*.

The Shepherds then answered, Did you not see a little below these Mountains a Stile, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that Stile there goes a path that leads directly to *Doubting* Castle, which is kept by Giant *Despair;* and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same

Stile; and because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair,* and cast into *Doubting* Castle; where, after they had been awhile kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day, that the saying of the Wise Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Prov 21: 16.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling noise as of Fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian, What means this?* The Shepherds told them, This is a by-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birthright, with *Esau;* such as sell their Master, with *Judas;* such as blaspheme the Gospel, with *Alexander;* and that lie and dissemble, with *Ananias* and *Sapphira* his Wife.

A by-way to Hell

Hope. Then said *Hopeful* to the Shepherds,

I perceive that these had on them, even every one, a shew of Pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, We had need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective-Glass. The Pilgrims then lovingly accepted the motion; so they had them to the top of an high Hill, called *Clear*, and gave them their Glass to look.

The Shepherds Perspective-Glass.

The Hill *Clear.*

Then they essayed to look, but the remembrance of that last thing that the Shepheards had shewed them, made their hands shake, by means of which impediment they could not look steddily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this song,

The fruit of slavish fear.

Thus by the Shepherds Secrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the Shepherds then, if you would see
Things deep, things hid, and that mysterious be.

A two-fold caution.

When they were about to depart, one of the Shepherds gave them a Note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not on the Inchanted Ground. And the fourth bid them God-speed. So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth the Country of *Conceit;* from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance*. So *Christian* asked him from what parts he came, and whither he was going?

The Country of *Conceit*, out of which came *Ignorance*.

Christian and *Ignorance* have some talk.

Ignor. Sir, I was born in the Country that lieth off there a little on the left hand, and I am going to the Cœlestial City.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ignor. As other good People do, said he.

Chr. But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

Ignor. I know my Lord's will, and I have

been a good liver; I pay every man his own; I pray, fast, pay Tithes, and give Alms, and have left my Country for whither I am going. The ground of *Ignorance's* hope.

Chr. But thou camest not in at the Wicket-Gate that is at the head of this way; thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a Thief and a Robber, instead of getting admitance into the City.

Ignor. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into it. He saith to every one that he is a fool.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, Prov. 26:12. Eccles. 10:3. How to carry it to a fool.

and see if by degrees we can do any good of him?

Let *Ignorance* a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them) them he will not save.

Hope. It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong cords, and were carrying of him back to the Door that they saw on the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful* his Companion; yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the Town of *Apostacy*. But he did not perfectly see his face, for he did hang his head like a Thief that is found. But being gone past, *Hopeful* looked after him, and espied on his back a paper with this inscription, *Wanton Professor and damnable Apostate.* Then said *Christian* to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-faith*,

Matt. 12: 45.

Prov. 5: 22.

The destruction of one *Turn-away.*

Christian telleth his Companion a story of *Little-faith.*

but a good man, and he dwelt in the Town of *Sincere*. The thing was this; at the entering in of this passage, there comes down from *Broad-way Gate*, a Lane called *Dead Man's Lane*, so called because of the Murders that are commonly done there; and this *Little-faith* going on Pilgrimage as we do now, chanced to sit down there and slept. Now there happened at that time, to come down the *Lane* from *Broad-way Gate*, three sturdy Rogues, and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-faith* where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatning language bid him stand. At this *Little-faith* lookt as white as a Clout, and had neither power to fight nor flie. Then said *Faint-heart*, Deliver thy Purse. But he making no haste to do it (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, strook *Little-faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one *Great-grace* that dwells in the City of

Broadway Gate.

Dead Man's Lane.

Little-faith robbed by *Faint-heart*, *Mistrust*, and *Guilt*.

They got away his Silver, and knockt him down.

Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now after a while *Little-faith* came to himself, and getting up made shift to scrabble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Little-faith lost not his best things.

1 Pet. 4: 18.

Chr. No; the place where his Jewels were they never ransakt, so those he kept still; but as I was told, the good man was much afflicted for his loss, for the Thieves got most of his spending Money. That which they got not (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journey's end; nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive, for his Jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.

Little-faith forced to beg to his Journey's end.

Hope. But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœlestial Gate?

He kept not his best things by his own cunning.

2 Tim. 1: 14.

Chr. 'T is a wonder but they got not that, though they mist it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide anything; so 't was more by good Providence then by his Indeavour, that they mist of that good thing.

Hope. But it must needs be a comfort to him that they got not this Jewel from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his Money; indeed he forgot it a great part of the rest of his Journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all. 2. Pet. 1:9.

Hope. Alas poor man! This could not but be a great grief unto him.

Chr. Grief! ay, a grief indeed! Would it not a been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was? 'T is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that over-took him, or that he over-took in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life. He is pitied by both.

Hope. But 'tis a wonder that his necessity did not put him upon selling or pawning some of his Jewels, that he might have wherewith to relieve himself in his Journey.

Chr. Thou talkest like one upon whose head is the Shell to this very day. For what should

he pawn them, or to whom should he sell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want that relief which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him then the appearance and villany of ten thousand Thieves.

Christian snibbeth his fellow for unadvised speaking.

Hope. Why art thou so tart, my Brother? *Esau* sold his Birth-right, and that for a mess of Pottage, and that Birth-right was his greatest Jewel; and if he, why might not *Little-faith* do so too?

Heb. 12: 16.

Chr. Esau did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that Caytiff did; but you must put a difference betwixt *Esau* and *Little-faith*, and also betwixt their Estates. *Esau's* Birth-right was typical, but *Little-faith's* Jewels were not so: *Esau's* belly was his god, but *Little-faith's* belly was not so: *Esau's* want lay in his fleshly appetite, *Little-faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his Lusts: *For I am at the point to die*, said he, *and what good will this Birth-right do me?* But *Little-faith*, though it was his lot to have but a little faith, was by his little faith kept from such extravagancies, and made to see and prize his Jewels more

A discourse about *Esau* and *Little-faith.*

Esau was ruled by his lusts.

Gen. 25: 32.

than to sell them, as *Esau* did his Birth-right. You read not anywhere that *Esau* had faith, no not so much as a little; therefore no marvel if where the flesh only bears sway (as it will in that man where no faith is to resist) if he sells his Birth-right, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *who in her occasions cannot be turned away.* When their minds are set upon their Lusts, they will have them whatever they cost. But *Little-faith* was of another temper, his mind was on things Divine; his livelyhood was upon things that were Spiritual, and from above; therefore to what end should he that is of such a temper sell his Jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you persuade the *Turtle-dove* to live upon Carrion, like the *Crow?* Though faithless ones can, for carnal Lusts, pawn or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Esau never had faith. Jer. 2: 24.

Little-faith could not live upon *Esau's* Pottage.

A comparison between the *Turtle-dove* and the *Crow.*

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in troden paths, with the Shell upon their heads; but pass by that, and consider

the matter under debate. and all shall be well betwixt thee and me.

Hope. But, *Christian,* these three fellows, I am perswaded in my heart, are but a company of Cowards; would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not *Little-faith* pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Hopeful swaggers.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, *Little-faith* had none; and I perceive by thee, my Brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

No great heart for God, where there is but little faith.

We have more courage when *out,* than when we are *in.*

But consider again, they are but Journeymen Thieves; they serve under the King of the Bottomless Pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a Lion. I myself have been ingaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed,

1 Pet. 5. 8.

Christian tells his own experience in this case.

I found it hard work to quit myself like a man: no man can tell what in that Combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one *Great-grace* was in the way.

Chr. True, they have often fled, both they and their Master, when *Great-grace* hath but appeared; and no marvel, for he is the *King's Champion.* But I tro you will put some difference between *Little-faith* and the *King's Champion.* All the King's Subjects are not his Champions, nor can they when tried do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? Or that there should be the strength of an *Ox* in a *Wren?* Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the walls.

The *King's Champion.*

Hope. I would it had been *Great-grace,* for their sakes.

Chr. If it had been he, he might have had his hands full; for I must tell you, that though *Great-grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Sword's point, do well enough with them; yet if they get within him, even *Faint-heart, Mistrust,* or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do?

Whoso looks well upon *Great-grace's* face shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard he should say, (and that when he was in the Combat) We despaired even of life. How did these sturdy Rogues and their fellows make *David* groan, mourn, and roar? Yea, *Heman* and *Hezekiah* too, though Champions in their day, were forced to bestir them when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girle.

Job. 41: 26.

Leviathan's sturdiness.

Besides, their King is at their Whistle. He is never out of hearing; and if at any time they be put to the worst, he if possible comes in to help them; and of him it is said, *The Sword of him that layeth at him cannot hold, the Spear, the Dart, nor the Habergeon: he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie; Sling-stones are turned with him into Stubble, Darts are counted as Stubble: he laugheth at the shaking of a spear.* What can a man do in this case? 'T is true, if a man could at every turn have *Job's* Horse, and had skill and courage to ride him, he might do notable things; *for his Neck is clothed with Thunder, he will not be afraid as the Grasshopper, the glory of his Nostrils is terrible, he paweth in the Valley,*

Job. 39: 19.

The excellent mettle that is in *Job's* Horse.

rejoyceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The Quiver rattleth against him, the glittering Spear, and the Shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel afar off, the thundering of the Captains, and the Shoutings.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before. He would swagger, ay he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled and run down by these Villains as he?

When therefore we hear that such Robberies are done in the King's High-way, two things become us to do: First, To go out harnessed and to be sure to take a Shield with us; for it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield; for indeed if that be wanting he fears us not at all. Therefore he that had skill hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Eph. 6: 16.

'T is good to have a Convoy.

'T is good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the *Shaddow of Death:* and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? But without him, *the proud helpers fall under the slain.*

Ex. 33: 15.

Ps 3: 5-8. Ps. 27: 1-3. Isa. 10: 4. Job. 9: 10.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am, as you see, alive; yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine.*

Poor *Little-faith!* Hast been among the Thieves?
Wast robb'd? Remember this: Whoso believes
And gets more Faith, shall then a victor be
Over ten thousand, else scarce over three.

A way and a way.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here they knew not which of the two to take, for both seemed straight before them;

The flatterer finds them.

therefore here they stood still to consider. And as they were thinking about the way, behold a

man black of flesh, but covered with a very light Robe, came to them, and asked them why they stood there? They answered they were going to the Cœlestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it: yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a Net, in which they were both so intangled, that they knew not what to do; and with that the white Robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Christian and his fellow deluded.

They are taken in a Net.

Chr. Then said *Christian* to his fellow, Now do I see myself in an errour. Did not the Shepherds bid us beware of the Flatterers? As is the saying of the Wise man, so we have found it this day, *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

They bewail their conditions.

Prov. 29: 5.

Hope. They also gave us a Note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the Paths of the Destroyer. Here *David* was wiser than wee; for saith he, *Concerning the works of men, by the word of thy lips I have kept me from the Paths*

Ps. 17: 4.

of the Destroyer. Thus they lay bewailing themselves in the Net. At last they espied a Shining One coming towards them with a Whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came? and what they did there? They told him that they were poor Pilgrims going to *Sion*, but were led out of their way by a black man, cloathed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, It is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then, If they had not of them Shepherds a Note of direction for the way? They answered, Yes. But did you, said he, when you was at a stand, pluck out and read your Note? They answered, No. He asked them, Why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer?* They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he.

A Shining One comes to them with a Whip in his hand.

Prov. 29: 5. Dan. 11: 32. 2 Cor. 11: 13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.

Rom. 16: 18. Deut. 25. 2. 2 Chron. 6: 26, 27.

Then I saw in my Dream, that he commanded them to lie down; which when they did, he chas-

tised them sore, to teach them the good way wherein they should walk; and as he chastised them he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way.

They are whipt. and sent on their way.

Rev. 3: 19.

Come hither, you that walk along the way,
See how the Pilgrims fare that go astray;
They catched are in an intangling Net,
'Cause they good Counsel lightly did forget;
'T is true they rescu'd were, but yet you see
They 're scourg'd to boot: Let this your caution be.

Now after a while, they perceived afar off one coming softly and alone all along the High-way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going?

The *Atheist* meets them.

Chr. We are going to the Mount *Sion.*

Then *Atheist* fell into a very great Laughter.

He laughs at them.

Chr. What is the meaning of your Laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey, and yet are like to have nothing but your travel for your paines.

Chr. Why, man? Do you think we shall not be received?

Atheist. Received! There is no such place as you dream of in all this World.

They reason together.

Chr. But there is in the World to come.

Jer. 22: 13. Eccles. 10: 15.

Atheist. When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years; but find no more of it than I did the first day I set out.

Chr. We have both heard and believe that there is such a place to be found.

The *Atheist* takes up his content in this World.

Atheist. Had not I when at home believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

Christian proveth his Brother.

Chr. Then said *Christian* to *Hopeful* his fellow, Is it true which this man hath said?

Hope. Take heed, he is one of the *Flatterers;* remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion?* Did we not see from the Delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again. You should have taught me that lesson, which I will round you in the ears

2 Cor. 5: 7.

Hopeful's gracious answer.

withall: *Cease my Son, to hear the instruction that causeth to err from the words of knowledge.* I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

A remembrance of former chastizements is an help against present temptations.

Prov. 19: 27. Heb. 10: 39.

Chr. My Brother, I did not put the question to thee for that I doubted of the Truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this World. Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.

A fruit of an honest heart.

1 John 2: 21.

Hope. Now do I rejoyce in hope of the glory of God. So they turned away from the man; and he laughing at them went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air naturally tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy of sleep; wherefore he said unto *Christian*, I do now begin to grow so drowsie that I can scarcely hold up mine eyes, let us lie down here and take one Nap.

They are come to the Inchanted Ground. *Hopeful* begins to be drowsie.

Chr. By no means, said the other, lest sleeping we never awake more.

Hope. Why, my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Christian keeps him awake.

Chr. Do you not remember that one of the Shepherds bid us beware of the Inchanted Ground? He meant by that, that we should be-

1 Thes. 5: 6.

ware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

He is thankful.

Eccles. 4: 9.

Hope. I acknowledge myself in a fault, and had I been here alone I had by sleeping run the danger of death. I see it is true that the Wise man saith, *Two are better than one.* Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour.

To prevent drowsiness they fall to good discourse.

Now then, said *Christian,* to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Good discourse prevents drowsiness.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

The Dreamer's note.

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsie slumbring eyes.
Saints' fellowship, if it be manag'd well,
Keeps them awake, and that in spite of Hell.

They begin at the beginning of their conversion.

Chr. Then *Christian* began and said, I will ask you a question: How came you to think at first of doing as you do now?

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our Fair; things which, as I believe now, would have (had I continued in them still) drownded me in perdition and destruction.

Chr. What things were they?

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his faith and good living in *Vanity Fair*, that *the end of these things is death*, and that for these things' sake the wrath of God cometh upon the children of disobedience.

Hopeful's life before conversion.

Rom. 6: 21, 23. Eph. 5: 6.

Chr. And did you presently fall under the power of this conviction?

Hope. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Hopeful at first shuts his eyes against the light.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were: 1. I was ignorant that this was the work of God upon me. I never thought that by awaknings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were

Reasons of his resisting of light.

so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then as it seems, sometimes you got rid of your trouble.

Hope. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

Chr. Why, what was it that brought your sins to mind again?

When he had lost his sense of sin, what brought it again?

Hope. Many things; as,

1. If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible; or,

3. If mine Head did begin to ake; or,

4. If I were told that some of my Neighbours were sick; or,

5. If I heard the Bell toll for some that were dead; or,

6. If I thought of Dying myself; or,

7. If I heard that suddain Death happened to others;

8. But especially, when I thought of myself, that I must quickly come to the Judgement.

Chr. And could you at any time with ease get off the guilt of sin, when by any of these wayes it came upon you?

Hope. No, not latterly, for then they got faster hold of my conscience; and then, if I did

but think of going back to sin, (though my mind was turned against it) it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned. When he could no longer shake off his guilt by sinful courses, then he endeavors to mend.

Chr. And did you endeavour to mend?

Hope. Yes, and fled from not only my sins, but sinful Company too; and betook me to religious duties, as Prayer, Reading, Weeping for Sin, speaking Truth to my Neighbours, *&c.* These things I did, with many others, too much here to relate.

Chr. And did you think yourself well then? Then he thought himself well.

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformations.

Chr. How came that about, since you was now Reformed?

Hope. There were several things brought it upon me, especially such sayings as these: *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things, say, We are unprofitable:* with many more the like. From whence I began to reason with myself thus: If *all* my righteousnesses are filthy rags; if by the deeds of the Law, *no* man can be justified; and if, when we have done *all*, we are yet unprofitable; then 't is but a folly to think of Heaven by the Law. I

Reformation at last could not help, and why.

Isa. 64: 6.
Gal. 2: 16.
Luke 17: 16.

His being a debtor by the Law troubled him.

further thought thus: If a man runs an 100*l.* into the Shop-keeper's debt, and after that shall pay for all that he shall fetch, yet his old debt stands still in the Book uncrossed; for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

Chr. A very good application: but pray go on.

His espying bad things in his best duties, troubled him.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

This made him break his mind to *Faithful*, who told him the way to be saved.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful*, for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a Man that

never had sinned, neither mine own, nor all the righteousness of the World could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a Man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it. At which he started at present.

Chr. And did you ask him what Man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord *Jesus*, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, how that man's righteousness could be of that efficacy to justifie another before God? And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him. Heb. 10: 12. Rom. 4. Col. 1: 13-20. 1 Pet. 2: 24. A more particular discovery of the way to be saved.

He doubts of acceptation.

Matt. 11: 28.

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. And what said *Faithful* to you then?

He is better instructed.

Matt. 24: 35.

Hope. He bid me go to him and see. Then I said it was presumption: but he said, No, for I was invited to come. Then he gave me a Book of *Jesus* his inditing, to encourage me the more freely to come; and he said concerning that Book, that every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him, What I must do when I came? and he told me, I must intreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect: *God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness, had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord; take therefore*

Ps. 95: 6.
Dan. 6: 10.
Jer. 29: 12, 13.

Ex. 25: 22.
Lev. 16: 2.
Num. 7: 89.
Heb. 4: 16.

He is bid to pray.

this opportunity, and magnifie thy grace in the Salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over and over and over. He prays.

Chr. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth, no nor at the sixth time neither.

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, an hundred times twice told.

Chr. And what was the reason you did not? He thought to leave off praying.

Hope. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ all the world could not save me; and therefore thought I with myself, If I leave off, I die, and I can but die at the Throne of Grace. And withall, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying untill the Father shewed me his Son. He durst not leave off praying, and why. Hab. 2: 3.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins: and as I was then look- Eph. 1: 18, 19.

ing for nothing but Hell, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Christ is revealed to him, and how.

Acts 16: 31.

But I replyed, Lord, I am a great, a very great sinner. And he answered, *My grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, *He that cometh to me shall never hunger, and he that believeth on me shall never thirst,* that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification. He loved us and washed us from our sins in his own blood. He is Mediator between God and us. He ever liveth to make intercession for us.* From all which I gathered, that I must look for Righteousness in his Person, and for Satisfaction for

2 Cor. 12: 9.

John 6: 35.

John 6: 37

1 Tim. 1 15. Rom. 10: 4.

Rom. 4: 25. Rev. 1: 5. Heb. 7: 24.

my Sins by his Blood; that what he did in obedience to his Father's Law and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, People, and Ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justifie the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own Ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my Dream that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. Look, said he to *Christian*, how far yonder Youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our company.

Hope. But I tro it would not have hurt him, had he kept pace with us hitherto.

Chr. That 's true, but I warrant you he thinketh otherwise.

Hope. That I think he doth, but however let us tarry for him. So they did.

Young *Ignorance* comes up again. Their talk.

Then *Christian* said to him, Come away man, why do you stay so behind?

Ignor. I take my pleasure in walking alone, even more a great deal than in Company, unless I like it the better.

Then said *Christian* to *Hopeful* (but softly), Did I not tell you he cared not for our company? But however, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come, how do you? How stands it between God and your Soul now?

Ignorance's hope and the ground of it.

Ignor. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? pray tell us.

Ignor. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ignor. But I think of them and desire them.

Prov. 13: 4.

Chr. So do many that are never like to come there. *The Soul of the Sluggard desires, and hath nothing.*

Ignor. But I think of them, and leave all for them.

Chr. That I doubt, for leaving all is an hard matter, yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The wise man saves, *He that trusts his own heart is a fool.* Prov. 28: 26.

Ignor. This is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be through its deceitfulness, for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a Thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other Testimony is of no value.

Ignor. But is not that a good heart that has good thoughts? and is it not a good life that is according to God's Commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according

to God's Commandments; but it is one thing indeed to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's Commandments?

Chr. There are good thoughts of divers kinds, some respecting ourselves, some God, some Christ, and some other things.

What are good thoughts.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the Word of God.

Ignor. When do our thoughts of ourselves agree with the Word of God?

Chr. When we pass the same Judgment upon ourselves which the Word passes. To explain myself, the Word of God saith of persons in a natural condition, *There is none righteous, there is none that doth good.* It saith also, *That every imagination of the heart of man is only evil, and that continually.* And again, *The imagination of man's heart is evil from his youth.* Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Rom. 3: 10. Gen. 6: 5.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on: As the Word passeth a Judgment upon our *Heart*, so it passeth a Judgment upon our *Ways;* and when our thoughts of our *Hearts* and

Ways agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the Word of God saith that man's ways are crooked ways, not good, but perverse. It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the Judgment of the Word of God.

Ps. 125: 5. Prov. 2: 15. Rom. 3: 12.

Ignor. What are good thoughts concerning God?

Chr. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attributes as the Word hath taught, of which I cannot now discourse at large: but to speak of him with reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart with all its depths is alwayes open unto his eyes; also when we think that all our Righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him? Thou neither seest thy original or actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justifie thee before God. How then dost thou say; I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How doest thou believe?

The faith of *Ignorance.*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are religious, acceptable to his Father by vertue of his Merits; and so shall I be justified.

Chr. Let me give an answer to this Confession of thy Faith.

1. Thou believest with a fantastical Faith, for this Faith is nowhere described in the Word.

2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under wrath in the day of God Almighty; for true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness, (which Righteousness of his is not an act of Grace, by which he maketh for Justification *thy* obedience accepted with God; but *his* personal obedience to the Law, in doing and suffering for us what that required at our hands.) This Righteousness, I say, true Faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reines of our lust, and tollerate us to live as we list. For what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what Justifying Righteousness is, and as ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving Faith in this

Righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignorance jangles with them.

Ignor. What! you are a man for revelations! I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted braines.

Hope. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

He speaks reproachfully of what he knows not.

Ignor. That is your Faith, but not mine; yet mine I doubt not is as good as yours, though I have not in my head so many Whimzies as you.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm (even as my good companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea, and Faith too, by which the soul layeth hold upon Christ, (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which Faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Matt. 11: 27. 1 Cor. 12: 3. Eph. 1: 18.

Ignor. You go so fast I cannot keep pace with you; do you go on before, I must stay a while behind. The talk broke up.

Well *Ignorance*, wilt thou yet foolish be,
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
E're long the evil of thy doing so:
Remember, man, in time; stoop, do not fear,
Good Counsel taken well, saves; therefore hear:
But if thou yet shall slight it, thou wilt be
The loser, *Ignorance*, I'll warrant thee.

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by ourselves again.

So I saw in my Dream that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his Companion, It pities me much for this poor man; it will certainly go ill with him at last.

Hope. Alas, there are abundance in our Town in his condition, whole families, yea, whole Streets, and that of Pilgrims too; and if there be so many in our parts, how many think you, must there be in the place where he was born?

Chr. Indeed the Word saith, *He hath blinded their eyes, lest they should see,* &c. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they

may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on Pilgrimage.

Job. 28: 28. Ps. 111: 10. Prov. 1: 7. Prov. 9: 10.

Chr. Without all doubt it doth, if it be right; for so says the Word, *The fear of the Lord is the beginning of Wisdom.*

Right fear.

Hope. How will you describe right fear?

Chr. True or right fear is discovered by three things:

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his Word, and Ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Inchanted Ground?

Chr. Why, art thou weary of this discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them. Why ignorant quite miss.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the Devil, (though indeed they are wrought of God) and thinking so, they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, when alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself, for before I knew myself it was so with me.

Chr. Well, we will leave at this time our Neighbour *Ignorance* by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well then, did you not know about ten years ago, one *Temporary* in your parts, who was a forward man in Religion then? Temporary.

Hope. Know him! yes, he dwelt in *Graceless*,

Where he dwelt.

a town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back*.

He was towardly once.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind, for (my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, *Lord, Lord.*

Chr. He told me once that he was resolved to go on Pilgrimage, as we do now; but all of a sudden he grew acquainted with one *Save-self*, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the sud-dain back-sliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my judgment four reasons for it.

Reasons why towardly ones go back.

1. Though the consciences of such men are awakened, yet their minds are not changed; there-fore when the power of guilt weareth away, that which provoked them to be religious ceaseth. Wherefore they naturally turn to their own course again, even as we see the Dog that is sick of what he has eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a

free mind, (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his Stomach eased, his desire being not at all alienate from his vomit, he turns him about and licks up all; and so it is true which is written, *The Dog is turned to his own vomit again.* This I say, being hot for Heaven by vertue only of the sense and fear of the torments of Hell, as their sense of Hell and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die, and they return to their course again. 2 Pet. 2: 22.

2. Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men, *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terrour is a little over, they betake themselves to second thoughts; namely, that 't is good to be wise, and not to run (for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again. Prov. 29: 25.

3. The shame that attends Religion lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible; therefore when they have lost their

sense of Hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terrour, are grievous to them; they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terrour, therefore when once they are rid of their awakenings about the terrours and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily, but the bottom of all is the fear of the Halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts, all that they may from the remembrance of God, Death, and Judgement to come.

2. Then they cast off by degrees private Duties, as Closet-prayer, Curbing their Lusts, Watching, Sorrow for Sin, and the like. How the Apostate goes back.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly; and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanched again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering into the Country of *Beulah*, whose air was very sweet and pleasant, the way lying Isa. 62. 4 Cant. 2. 10, 12.

directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the Flowers appear in the earth, and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *Shadow of Death*, and also out of the reach of Giant *Despair*, neither could they from this place so much as see *Doubting* Castle. Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of Heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoice over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the City, loud voices, saying, *Say ye to the daughter of* Zion, *Behold thy salvation cometh, behold his reward is with him.* Here all the inhabitants of the Country called them, *The holy People, The redeemed of the Lord, Sought out,* &c.

Angels.

Isa. 62: 5. Isa. 62: 8.

Isa. 62: 11.

Isa. 62: 12.

Now as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls

and Precious Stones, also the Street thereof was paved with Gold; so that by reason of the natural glory of the City, and the reflection of the Sunbeams upon it, *Christian* with desire fell sick; *Hopeful* also had a fit or two of the same disease. Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.* Cant. 5: 8.

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their gates opened into the High-way. Now as they came up to these places, behold the Gardiner stood in the way, to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? Deut. 23: 24. He answered, They are the King's, and are planted here for his own delights, and also for the solace of Pilgrims. So the Gardiner had them into the Vineyards, and bid them refresh themselves with Dainties. He also shewed them there the King's walks, and the Arbors where he delighted to be; and here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time than ever they did in all their Journey; and being in a muse thereabout, the Gardiner said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said,
Rev. 21: 18. the reflections of the Sun upon the City (for the City was pure Gold) was so extreamly glorious,
2 Cor. 3: 18. that they could not as yet with open face behold it, but through an *Instrument* made for that purpose. So I saw that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

These men asked the Pilgrims whence they came, and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way, and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would. But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw that betwixt them and the
Death. Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River the Pilgrims were much stounded; but the men that went with them said, You must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if there

was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, untill the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them by which they might escape the River. Then they asked the men if the Waters were all of a depth? They said, No; yet they could not help them in that case, for said they, *you shall find it deeper or shallower, as you believe in the King of the place.*

Death is not welcome to nature, though by it we pass out of this World into Glory.

1 Cor. 15: 51, 52.

Angels help us not comfortably through death.

They then addressed themselves to the Water; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said, I sink in deep Waters; the Billows go over my head, all his Waves go over me, *Selah.*

Then said the other, Be of good chear, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that

Christian's conflict at the hour of death.

he should die in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed both since and before he began to be a Pilgrim. 'T was also observed that he was troubled with apparitions of Hobgoblins and evil Spirits, for ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's head above water; yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by to receive us. But *Christian* would answer, 'T is you, 't is you they wait for, you have been *hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men*. These troubles and distresses that you go through in these Waters are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Ps. 73: 4.

Then I saw in my Dream, that *Christian* was as in a muse a while. To whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole;* and with that *Christian* brake out with a loud voice, Oh I see him again, and he tells me, *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee.* Then they both took courage, and the Enemy was after that as still as a stone, untill they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them; wherefore being come out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be heirs of salvation.* Thus they went along towards the Gate. Now you must note that the City stood upon a mighty Hill, but the Pilgrims went up that Hill with ease because they had these two men to lead them up by the arms; also they had left their Mortal Garments behind them in the River, for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because

Christian delivered from his tears in death.

Isa. 43: 2.

The Angels do wait for them so soon as they are passed out of this world.

They have put off Mortality.

they safely got over the River, and had such glorious Companions to attend them.*

The talk they had with the Shining Ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of Angels, and the Spirits of Just Men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof; and when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away.* You are now going to *Abraham*, to *Isaac*, and *Jacob*, and to the Prophets, men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even

Heb. 12: 22. Rev. 2: 7. Rev. 3: 4.

Rev. 21: 1.

Isa. 57: 1, 2. Isa. 65: 17

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* Now, now, look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guide:
Who would not here for him all hazards run,
That thus provides for his when this World's done?

the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and vision of the Holy One, *for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive every one that follows into the holy place after you. There also shall you be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the Wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him; yea, and when he shall pass sentence upon all the workers of Iniquity, let them be Angels or Men, you shall also have a voice in that Judgement, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Gal. 6: 7.

1 John 3: 2.

1 Thess. 4: 13-16. Jude 14. Dan. 7: 9, 10. 1 Cor. 6: 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them; to whom it was

said by the other two Shining Ones, These are the men that have loved our Lord when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying,

Rev. 19: 9. *Blessed are they that are called to the Marriage Supper of the Lamb.* There came out also at this time to meet them, several of the King's Trumpeters, clothed in white and shining Raiment, who with melodious noises and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his fellow with ten thousand welcomes from the World, and this they did with shouting and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as 't were to guard them through the upper Regions) continually sounding as they went with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if Heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these Trumpeters, even with joyful sound, would, by mixing their musick with looks and gestures, still signify to *Christian* and his Brother, how welcome they were into their com-

pany, and with what gladness they came to meet them; and now were these two men as 't were in Heaven before they came at it, being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the Bells therein ring to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the Gate.

Now when they were come up to the Gate, there was written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.* Rev. 22: 14.

Then I saw in my Dream, that the Shining Men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch*, *Moses*, and *Elijah*, *&c.* to whom it was said, These Pilgrims are come from the City of *Destruction* for the love that they bear to the King of this place; and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate. The King then commanded to

Isa. 26: 2. open the Gate, *That the righteous nation*, said he, *that keepeth Truth may enter in.*

Now I saw in my Dream that these two men went in at the Gate: and loe, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them, the Harps to praise withall, and the Crowns in token of honour. Then I heard in my Dream that all the Bells in the City rang again for joy, and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and* Rev. 5: 13. 14. *Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Now just as the Gates were opened to let in the men, I looked in after them, and behold, the City shone like the Sun; the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withall.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that they shut up the Gates. Which when I had seen, I wished myself among them.

Ignorance comes up to the river.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River-side; but he soon got over, and that without half that difficulty which

the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over; so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least incouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance,* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell even from the Gates of Heaven, as well as from the City of *Destruction.* So I awoke, and behold it was a Dream.

Vain-hope does ferry him over.

THE CONCLUSION

Now *Reader*, I have told my Dream to thee;
See if thou canst interpret it to me,
Or to thyself, or Neighbor; but take heed
Of mis-interpreting; for that, instead
Of doing good, will but thyself abuse:
By mis-interpreting, evil insues.

Take heed also, that thou be not extream,
In playing with the out-side of my Dream:
Nor let my figure or similitude
Put thee into a laughter or a feud;
Leave this for Boys and Fools; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail;
Turn up my Metaphors, and do not fail
There, if thou seekest them, such things to find,
As will be helpfull to an honest mind.

What of my *dross* thou findest there, be bold
To throw away, but yet preserve the Gold;
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But if thou shalt cast all away as vain,
I know not but 't will make me Dream again.

THE END.

NOTES

The Author's Apology. This elaborate "apology" for his method shows plainly Bunyan's fear that his book might not meet with the approbation of those to whom it was addressed. These plain-spoken, straightforward men might think that such a vivacious and realistic allegory was mere trifling with solemn things. Hence it was necessary to show that the method had the authority even of Holy Writ itself. But, probably to Bunyan's great amazement (for he wrote *The Pilgrim's Progress* to get it off his mind), the book found immediate and hearty acceptance. Bunyan's other great religious allegories were all written later.

Page 27, l. 2. **for to.** This idiom was in better repute formerly than at present.

27, 7. **the Way and Race of Saints.** The book referred to is probably *The Straight Gate*, published in 1676. This is an additional indication that *The Pilgrim's Progress* was written during Bunyan's brief imprisonment in the bridge jail. (See Intro., p. 16.)

27, 28. **worser** is a double comparative. Both double comparatives and double superlatives are common in the older writers. They are now considered vulgarisms.

27, 32. **Still as I pulled, it came.** "The metaphor here is derived from spinning. In this the spinner having the wool or flax on the distaff takes hold of an end and draws it towards her, and twisting it between her finger and thumb to give it coherence, 'still as pulls it comes,' in the form of a continuous thread" (Venables).

28, 9. **straight.** A narrow passage; figuratively, a position of perplexity.

28, 27. **palliate.** Apparently in the sense of conciliate. Changed in later editions to *moderate*.

28, 32. **Dark Clouds.** In allusion, of course, to his allegorical method.

29, 5. **Engins.** Contrivances. The word formerly had a very wide range of meaning.

29, 7. **Angles.** An *angle* is a fishing rod with hook and line.

29, 10. **grop't for.** A method of catching trout with the hands which is not yet entirely unknown in certain remote regions.

29, 14. **Lime-twigs,** etc. The practice of capturing birds by smearing twigs with sticky lime is familiar through the figura-

tive use of the expression. The light and the bell were used at night to startle birds and thus make easy their capture.

29, 15. **goes.** Walks.

29, 18. **Pipe and Whistle.** Some birds can be caught only by imitating their songs.

29, 20. **If that a Pearl may in a Toad's-head dwell.** A belief that was current up to the eighteenth century. See *As You Like It,* Act ii, Scene 1.

29, 26. **Paintings.** There were no illustrations in the first two editions of *The Pilgrim's Progress.*

29, 28. Bunyan implies that the significant part of the book is the inner meaning.

29, 29. **brave.** Making a fine appearance.

29, 32. **dark,** obscure. **tho,** then.

30, 4. **Was not God's laws.** The singular verb with a plural subject was not unusual in Bunyan's works. It was and, of course, still is common in the language of the uneducated.

30, 10. **Pins and Loops,** etc. See Exodus 26: 5. The significance is that men, instead of disregarding symbolical teachings, took great pains in following out the minutest details of the Mosaic ritual in order that they might apprehend divine wisdom.

30, 28. **puts down all Wit.** Surpasses all human skill.

31, 3. **lies in Silver Shrines.** See Acts 19: 24. Bunyan's exact meaning is not clear, but the significance of the passage is easily grasped. The reference is apparently to the attempt of the silversmiths of Ephesus to keep St. Paul from preaching. Bunyan offers to wager that his real meaning, in spite of the allegory, will be better understood and accepted by impartial men, than will the more literal, but specious argument of his imaginary opponent in favor of an unholy life.

31, 4. **Swadling-clouts** are the bandages in which it was formerly the custom, in England, to wrap up newly-born children.

31, 5. **Informs.** Guides.

31, 10. **Sound words,** etc. See 1 Tim. 4: 7, "Refuse profane and old wives' fables."

31, 19. **express.** Direct.

31, 26. **may.** Can

31, 34. **as high as Trees.** Of high position.

32, 4. **he that taught us first to Plow.** See Isaiah 28: 24-26.

32, 10. **nothing.** In no way. Cf. "nothing daunted."

35, 3. (Marginal comment). **The Gaol.** The annotations and Biblical references in the margin are Bunyan's own work and should therefore be regarded as an essential part of the book. They are often very important in the interpretation of the allegory.

35, 3. **Denn.** Bunyan's marginal note added in the Third Edition shows that the den signifies the jail in Bedford. The resemblance

between this first sentence and the opening of Dante's Inferno has often been pointed out: "In the middle of the journey of our life I came to myself in a dark wood where the straight way was lost" (Carlyle's translation). It is hardly necessary to say that Bunyan probably never heard of Dante.

35, 5. **a Man cloathed with Raggs,** etc. The rags typify the corruptions of the world, the book is the Bible, and the burden is the consciousness of sin.

35, 14. **refrained.** Restrained. The word is not now used transitively. The passage beginning with "In this plight" and ending with "What shall I do to be saved?" was, added in the Second Edition.

36, 9. **for that** means regularly "because."

36, 11. **frenzy.** A noun used as an adjective.

36, 21. **carriages.** Behavior.

36, 25. **condole** is now used only intransitively.

37, Foot-note. **Evangelist.** The verses at the bottom of this and several other pages were inserted under illustrations which appeared in early editions of *The Pilgrim's Progress.* They are undoubtedly Bunyan's composition.

37, 18. **Tophet.** A place near Jerusalem where human sacrifices were offered. It became, in the words of Milton, "the type of Hell."

38, 5. **Wicket-gate.** "A small gate, especially one forming part of a larger opening" (Standard Dictionary).

39, 28. **take a fancy by the end.** "The image is from spinning" (Venables).

39, 31. **Pliable** represents a class of men who were often in Bunyan's mind, persons who were easily persuaded, but as easily discouraged.

40, 16. **to come to a point.** To make up one's mind.

42, 4. **Seraphims and Cherubins.** These forms were in common use in Bunyan's time. "Seraphim" is now generally known to be a plural form. The singular "Cherubin" probably comes into English from the Italian *cherubino.*

42, 15. **drownded.** This form was in fairly good standing two hundred years ago.

43, 15. **speed,** luck. **may,** can.

43, 16. **May I get out.** If I can get out.

43. 18. **brave.** Making a fine appearance: glorious. **for me.** In modern English, "for all that I care."

44, 8. **the next way.** By the nearest way.

44, 19. **conviction for sin.** The expression is regularly used to mean "the awakening by conscience to the evil and heinousness of sin."

44, 29. **His Majesties Surveyors** typify the writers of the Bible, and the instructions mentioned on the following page are sermons.

44, 30. **sixteen hundred years.** Bunyan has in mind the sixteen hundred years that had elapsed since the life of Christ.

44, 31. **if perhaps . . . that,** etc. On the chance that.

45, 15. **against.** At the time of.

45, 17. **besides.** To one side.

45, 18. **to purpose.** Thoroughly. The phrase was colloquial.

45, 31. **turned their tales.** Changed the subject.

46, 7. **Mr Worldly Wiseman.** The whole passage relating to Mr. Worldly Wiseman was added in the Second Edition.

46, 16. **having some guess of him.** Suspecting who he was.

47, 22. **beshrow.** More commonly, *beshrew*. Used in a mild imprecation or curse.

48, 1. **Wearisomeness,** etc. Nearly all the misfortunes that Worldly Wiseman prophesied happened to Christian.

49, 7. **name.** Reputation.

49, 13. **presently.** At once.

49, 16. **to his son.** An obsolete idiom.

49, 17. **to speak on.** So to speak.

49, 27. **in credit.** Creditably or respectably.

50, 15. **wot.** Knew.

53, 7. **Then Evangelist proceeded.** It is interesting to note that both in substance and in form Evangelist's speech is a sermon. Its phraseology and method of arrangement are highly characteristic of Bunyan and other dissenting preachers of the time.

53, 12. **savoureth.** To have the flavor of. Some editions read *favoureth*.

54, 20. **ministration.** Administration.

54, 24. **He to whom,** etc. This allegory within an allegory is very confusing, and Evangelist's interpretation does little to make the matter clear. Bunyan's sentence about the Bond-woman seems to be based upon a misreading of Galatians 4: 25. That passage is in itself sufficiently obscure. Fortunately, the understanding and appreciation of *The Pilgrim's Progress* are not dependent upon a solution of this mystery.

54, 27. **in a mystery.** Allegorically.

55, 25. **still.** Constantly.

57, 20. **Beelzebub.** A prince of the demons, or false gods. Milton, in *Paradise Lost*, makes him second in rank to Satan himself.

59, 5. **betterment.** The meaning is that one is no better than the other. This is a very uncommon use of *betterment*.

59, 12. **he would have had you a sought.** The *a* is all that is left of the more formal *have*. Such expressions are still very familiar in spoken English. Precise usage would expect a present instead of a perfect infinitive in this sentence.

59, 25. **dumps.** A more dignified word formerly than it is at present.

60 8. **cast up.** Built.

60, 14. **butt.** In modern English, *abut*, to touch at the end or boundary line.

60, 28. **by that.** When.

61, 7. **Travailler.** The distinction, both in spelling and meaning between *travel* and *travail* is comparatively recent. Cf. *travel*, page **62,** line 5.

61, 29. **lift,** not *lifted*, was the usual form of the participle. Compare Psalm 24: 7, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors."

63, 8. **with pleasure.** We should say "at pleasure."

64, 12. **Governour.** Tutor.

64, 24. **figures.** Symbols.

67, 1. **gracious.** Filled with the grace of God.

68, 31. **Professor.** The word means regularly in this book one who has made a public profession of religious faith.

69, 2. **fair.** On the straight road.

69, 28. **despite.** Defiance.

71, 6. **rack.** There is a noun *rack* which means "a thin cloud." The verb means "to advance rapidly." After the Seventh Edition *rack* was changed to *rackt*.

74, 5. **a mark in his forehead.** Offor understands this to refer to 2 Cor. 3: 3, "Not with ink, but with the Spirit of the living God, known and read of all men."

74, 20. **bottom.** Low land through which a stream flows. In many parts of America, such places are called "flats."

75, 4. **Fatt.** Vat. Compare Joel 2: 24, "The fats shall overflow with wine and oil." The modern version of the proverb is, "Every *tub* must stand on *its* own bottom."

76, 28. **doubt.** Believe. The usage is still common in provincial English.

78, 1. **doubt you want.** Think you lack.

79, 8. **a wide field, full of dark Mountains.** "We must bear in mind that Bunyan was a native of Bedfordshire, and had never seen mountains in his life, and had little idea of what they were like. His scenery, when it went beyond the objects familiar to him in his native county, is all drawn from the Bible. The passage before us is borrowed from Jer. 13: 16, 'before your feet stumble upon the dark mountains' " (Venables).

79, 13. **going.** Walking.

79, 16. (Marginal comment). **A Ward of grace.** The meaning of *ward* is not quite clear, but it is probably used in the sense of "a place of protection."

80, 7. **running against him amain.** Running towards him with all their strength.

80, 17. **lions in the way.** This phrase has become proverbial.

80, 19. presently. At once.

81, 11. Fact. An act; from Latin *factum*.

81, 20. happily. Fortunately. Some have thought that the word should be *haply*, which would mean "by chance." All the early editions read *happily*.

82, 11. benighted. Overtaken by night. In modern usage, it is generally figurative, referring to intellectual or moral darkness.

82, 18. catched is used frequently by Shakspere.

83, 10. shift. To cause to move away, or to get rid of.

83, 12. miscarriage. The word could formerly mean almost any sort of failure in performance.

84, 24. Graceless. This is the first intimation that Christian assumed his name when he entered upon his pilgrimage.

84, 25. to dwell in the Tents of Shem seems to typify the entrance upon the Christian life. It is looked upon as a privilege to which man is not entitled by nature. It demands an act of grace.

86, 14. consented. Agreed.

89, 22. withal. With.

90, 27. Have you a family? This passage concerning Christian's family was added to the Second Edition.

92, 6. conversation. Conduct, or deportment.

92, 14. things. In the Second Edition, in which this passage first occurs, the reading is *sins*, not *things*.

93, 18. stript himself of his glory. 2 Cor. 8: 9, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

93, 24. original. The source of the existence of a thing. "In this sense archaic, except as applied to a primitive stock whence varieties have been developed; as, the wild rose is the *original* of the cultivated rose" (Stand. Dict.).

95, 14. sword, etc. This refers to St. Paul's description of the "whole armour of God," which is found in Eph. 6: 13-18. From a phrase in verse 18, "praying always with all prayer," Bunyan coins the compound, *all-prayer*, which he treats as the name of one part of the armour.

95, 16. harness. To arm.

95, 21 ff. Moses' Rod, etc. Most of these allusions should be familiar. The story of Moses' rod is found in Exodus 4: 2-4. The account of Jael's alluring Sisera into her tent and killing him by driving a nail into his head is in Judges 4: 18-22. Gideon (Judges 7: 15-22) terrified and put to flight the army of Midian, by arming his followers with trumpets, pitchers, and lamps. A single verse (Judges 3: 31) mentions the incident of Shamgar's killing six hundred men with an ox-goad. For Samson consult Judges 15: 15, and for David, 1 Sam. 17: 49, 50. The Man of Sin is mentioned in 2 Thess. 2: 3-8.

96, 8. the Delectable Mountains. "This, like the Hill Diffi-

culty, the Valley of Humiliation, Doubting Castle, is one of the happy expressions with which Bunyan has enriched our language. No earlier example of its use has been pointed out" (Venables).

96, 20. **Immanuel's Land.** "Behold a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1: 23).

96, 30. **was of proof.** Had stood the test.

98, 6. **loaf of Bread,** etc. See 2 Sam. 16: 1. The provisions with which Christian was furnished were Biblical rather than English.

98, 13. **Apollyon.** Rev. 9: 11, "The angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The features of the fiend, as well as his name, are borrowed from the Bible. See Rev. 13: 2, and Job 41: 15.

99, 22. **let.** "Hired out" is the modern colloquial equivalent.

100, 6. **nonage.** The period of minority or legal infancy. A promise made in infancy can be disavowed later.

102, 4. **King's High-way.** A public road, passage along which was free to all subjects.

102, 6. **strodled.** Changed in later editions to *straddled.*

102, 9. **spill.** Destroy, from Anglo-Saxon *spillan.*

102, 15. **Then did Christian draw.** The account of the fight with Apollyon is one of the most famous passages in the whole book. The minuteness and definiteness with which details are handled give it an air of reality not unlike that gained later by Defoe and Swift in *Robinson Crusoe* and *Gulliver's Travels.*

103, 4. **fetching of a blow.** "To fetch a blow" is still more or less familiar in colloquial language.

103, 15. **that.** So that.

103, 21. **brast.** An obsolete preterite of *burst.* Changed to *burst* in later editions.

104, 8. **Michael.** One of the archangels who made war upon Satan.

104, 22. **affront.** An assault.

104, 25. **Valley of the Shadow of Death.** The expression occurs in Psalm 23: 4.

105, 8. **them that brought up an evil report.** The spies sent on ahead by the Israelites on their way from Egypt reported falsely that the land was filled with "men of great stature." See Numb. 13 and 14.

106, 21. **Quag.** Still common in *quagmire.*

106, 23. **King David once did fall.** For the transgression of David consult 2 Sam. 11 and 12.

107, 13. **All-prayer.** Treated here as a weapon, as in the description of what Christian saw in the armory of the Palace Beautiful. (See p. 95.)

108, 13. **let slip.** Overlook or omit.

108, 26. **neither . . . nor.** Note the double negative. The objection to this construction is a comparatively modern refinement.

109, 7. **for that.** Because.

110, 14. **Gins.** The same word as *engines*. Formerly, it could mean an instrument of almost any sort.

111, 5. **shrewd brushes.** Sharp encounters. At the time of the writing of *The Pilgrim's Progress* the Catholic church was almost without influence in England. A few years later the situation was very different and the real, although secret, preference of Charles II. and James II. for the Catholic church had made the Catholic party comparatively strong. In the Second Part of *The Pilgrim's Progress* neither Pope nor Pagan is mentioned.

111, 16. **till more of you be burned.** Probably an allusion to the fires of Smithfield, a large open space in London where martyrs had been burned.

112, 7. **the Avenger of Blood.** Faithful has in mind the cities of refuge, to which a man guilty of accidental homicide could flee "lest *the avenger of the blood* pursue the slayer . . . and slay him" (Deut. 19: 6). He likens his journey to the celestial city to a flight for life.

112, 11. **overrun.** To run beyond. **the last was first.** See Luke 13: 30.

113, 2. **presently.** Immediately.

113, 30. **set him on work.** Give him work.

114, 12. **leered.** Looked shamefacedly away.

116, 3. **Adam the first** typifies unregenerate human nature, and his daughters, mentioned a few lines further along, are "all that is in the world . . . and of the world" (2 John 2: 16).

116, 26. **the Old Man.** This means precisely what "Adam the first" means. The quotation in the text is in Col. 3: 9. For some reason Bunyan does not give the reference in the margin.

117, 24. **strook.** Struck. *Strook*, or *stroke*, is the old preterite of *to strike*.

122, 22. **promotion.** Used in the sense of "reward."

123, 12. **should a been.** See note **59,** 12.

125, 2. **the New-birth, the insufficiency of our works,** etc., were familiar theological terms among the Dissenters. It was by the new-birth, or regeneration, that the "old Adam" was dispossessed.

125, 16. **Grace.** In this book "grace" always signifies the grace or favor of God, which was held necessary to salvation.

125, 25. (In margin.) **O brave Talkative.** This humorous ejaculation was omitted from later editions.

126, 11. **brave.** Making a fine appearance.

126, 30. **sorry.** Mean or paltry.

126, 31. **pretty.** Attractive in appearance. The word had not

yet acquired the contemptuous significance which almost inevitably accompanies it at the present time, when used as a modifier of *man*.

127, 12. **discovery.** An uncovering, or exposure.

127, 18. **conversation.** Manner of life.

128, 2. **in his kind.** According to its nature. Compare "the kindly fruits of the earth" in the Prayer Book, where *kindly* means *natural*.

128, 14. **their.** There is no grammatical antecedent for the pronoun. It is logically implied in the singular noun *Turk*.

129, 4. **that.** The antecedent of *that* is *their* in the preceding line.

129, 21. **practick.** Practical.

130, 5. **fruit.** The word meant anything that was harvested.

130, 12. **one that parteth the Hoof,** etc. The combination of parting the hoof and chewing the cud symbolizes the union of moral and spiritual qualities.

130, 22. **ought.** Aught.

131, 3. **Not so fond of his company.** Faithful's forgetting that he was at first very favorably impressed by Talkative is a realistic touch.

131, 15. **Conversation.** See note **92,** 6.

132, 18. **You lie at the catch.** "You are lying in wait to catch me in my words and trip me up" (Venables).

133, 3. **attended with doing.** James 1: 23, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in the glass."

133, 12. **speculation.** Observation.

133, 31. **To him that hath it,** etc. This paragraph sets forth the meaning and significance of grace according to Puritan theology.

135, 31. **Catechizer.** One who gives instruction in the elementary truths of religion by means of question and answer.

137, 14. **Conversation.** See note **92,** 6.

137, 15. **to stumble the World.** Cause it to stumble. The word was changed in the Second Edition to *puzzle*.

137, 26. **wain.** Wagon. The word is now obsolete, except in the expression, Charles's Wain, a name for the constellation familiarly called the Great Dipper.

140, 12. **by and by.** Immediately.

140, 14. **who will strain hard but they will kill you.** They will strain hard rather than let you off without killing you.

141, 3. **Vanity Fair.** The title of Thackeray's novel comes from this. "Vanity Fair was European society as it existed in the days of Charles II." (Froude).

141, 11. **original.** See note **94,** 24.

141, 15. **Legion.** Bunyan, perhaps unconscious of the real meaning, uses this word as the name of a demon. See the story of Christ and the man "with an unclean spirit," Mark 5: 1-16, especially verse 9,

"And he asked him, What is thy name? And he answered, saying, My name is Legion for we are many." Compare Carlyle's *Sartor Resartus*, Book II, Chapter VIII. "Does Legion still lurk in him, though repressed; or has he exorcised that Devil's Brood?"

141, 22. **Preferments.** Promotions of any sort, but especially ecclesiastical.

142, 3. **Fairs.** It was customary for fairs to be laid out after the manner of towns, with streets and rows, and with quarters, each for its especial wares. The various amusements were calculated to allure people within the enclosure.

142, 18. **thorow.** *Through* and *thorough* were originally the same word. **lusty,** merry. Compare German *lustig.*

142, 21. **The Prince of Princes,** etc. This alludes to Christ's temptation in the wilderness. See Matt. 4: 1-11.

143, 1. **cheapen.** To bargain for.

143, 18. **Bedlams.** Lunatics. The word is corrupted from *Bethlehem.* The hospital of St. Mary of Bethlehem in London, originally a priory, was converted after the Reformation into an asylum for the insane. **Outlandish-men.** Foreigners. Compare German *Auslander.*

143, 22. **the language of Canaan.** See Isaiah 19: 18, "In that day shall five cities in the land of Egypt speak the language of Canaan." The Canaanites were the chosen people and not "men of this world."

143, 25. **Barbarians.** Bunyan seems to be using the word in the classical sense of foreigners, or more precisely, persons speaking a language that can not be understood by the hearers. It is not strange that his reading of the New Testament should have taught him this usage. See Acts 28: 4; Rom. 1: 14; 1 Cor. 14: 11.

144, 3. **carriages.** Behavior.

144, 17. **brought to examination.** "At every large fair there was a court of justice called the 'Pie-powder Court' where a ready justice was administered for offences committed in the fair" (Venables). *Pie-powder* is corrupted from *pieds poudreux* (dusty feet).

144, 17. **they that sat upon them.** The magistrates who sat in judgment.

144, 25. **to let them.** To hinder. This use of the verb is now entirely obsolete, but we still have the noun in a single phrase, "without let or hindrance." Compare, "He who now letteth will let, until he be taken out of the way" (2 Thess. 2: 7). The use of the word in tennis to indicate the stopping of the ball by the net is somewhat similar.

144, 7. **still.** Constantly.

146 13. **concluded.** Determined upon.

146, 22. **Here also,** etc. This paragraph was added to the Second Edition.

146, 27. **suffer.** Be put to death. Evangelist had foretold that one of them would be condemned.

147, 8. **in order to their condemnation.** So that they might be formally convicted. This seems to imply that condemnation was decided upon before the trial. This is what was done in many of the prosecutions of Dissenters in Bunyan's time. He himself was kept in jail without any regular trial. In fact, this whole court-room scene must have been based largely on personal experience.

147, 24. **parties.** The factions.

148, 8. **Pickthank.** A flatterer.

148, 12. **My Lord** in an English court is the equivalent of "Your Honor" in an American court.

150, 1. **Old Man.** See note on "Adam the first," **116,** 3.

150, 15. **Runagate** is a corruption of *renegade.*

150, 21. **upon the place.** On the spot.

151. (Marginal note.) **The Judge his speech.** The judge's speech. The notion was widely prevalent in the seventeenth century that the *'s* of the possessive case was a contraction of the possessive pronoun *his.* It is in fact a relic of the Anglo-Saxon genitive case ending, *es.*

152, 16. **the Jury.** "Abstract qualities of character were never clothed in more substantial flesh and blood than these jurymen, Spenser's knights in the *Faerie Queene* are mere shadows to them" (Froude). "The imaginary trial of Faithful, before a jury composed of personified vices, was just and merciful, when compared with the real trial of Alice Lisle before that tribunal where all the vices sat in the person of Jeffreys" (Macaulay).

154, 28. **By-ends.** "Every age produces such men as By-ends. But the middle of the seventeenth century was eminently prolific of such men" (Macaulay). This interview with By-ends was first added to the Third Edition.

155, 26. **Waterman.** A boatman or ferryman.

156, 4. **to carry it.** To behave.

157, 2. **to jump in my Judgement with.** To agree with.

158, 6. **congee.** A bow. The word usually has reference to a salutation on parting, not as here on meeting.

158, 10. **in their minority.** Under age. Cf. *nonage,* **100,** 6.

158, 15. **cousenage.** Cheating.

159, 2. **jumps not with them.** Does not agree with them. Cf. *jump in my Judgement with,* **157,** 2.

159, 14. **at a clap.** At once. "What, fifty of my followers at a clap!" (*King Lear,* Act i, Scene 4).

161, 6. **benefice.** "A church office endowed with funds for the maintenance of divine service" (Stand. Dict.).

161, 14. **Call.** This has reference to the "call to preach."

161, 27. **dissenting.** Used here in the unusual sense of *denying* or *disavowing.* In later editions the word is changed to *disserting* (deserting).

163, 23. **Stalking-horse.** A horse behind which a hunter conceals himself in stalking game.

163, 26. **Witches.** The word formerly implied nothing as to sex.

164, 13. **Judas the Devil.** Judas Iscariot.

164, 25. **designed.** Had designs upon.

165, 28. **Demas** is mentioned three times in the New Testament, twice (Col. 4: 14 and Philem. 24) as a companion of St. Paul, and once (2 Tim. 4: 10) as having forsaken him because he "loved this present world." He has sometimes been identified with Demetrius, the silversmith of Ephesus (Acts 19: 24). This would give some point to his connection with a silver mine. Bunyan's characterization of him, however, is entirely his own invention.

167, 1. **one of his Majestie's Judges.** This, of course, refers to St. Paul, whose condemnation of Demas can only be inferred.

168, 7. **Monument.** This passage concerning Lot's wife was added to the Second Edition.

170, 7. **cut purses.** Purses were formerly worn suspended from the belt.

171, 11. **Surfeits.** Disorders arising from overeating.

175, 22. **a very dark Dungeon.** It should not be forgotten that *The Pilgrim's Progress* was a "prison book," and that Bunyan could handle this matter with first-hand knowledge. The conditions in the jails and prisons of England two hundred years ago are almost incredible. General interest was aroused in the subject a century later by the philanthropist Howard, who like Bunyan was a native of Bedfordshire.

175, 23. **Here then they lay,** etc. This is another passage in which Bunyan proves himself a forerunner of Defoe and Swift. The specification of the days of the week is precisely in their manner. All three instinctively use the same device to give to their stories the air of reality.

176, 20. **condole.** Used transitively See note **36,** 25.

176, 26. **make away themselves.** We should say "make away with themselves," i.e., commit suicide.

179, 6. **Swound.** A swoon.

182, 5. **consented.** Agreed. Compare the passage in the Marriage Service: "Forasmuch as M. and N. have consented together in holy wedlock."

186, 16. **bottom.** See note **74,** 20.

186, 25. **Hypocrites.** For these various "Hypocrites" consult Gen. 25: 29-34; Matt. 26, 47-49; 1 Tim. 1: 20; Acts 5: 1-10.

187, 20. **Perspective-Glass.** A field glass.

189, 29. **at present.** At once.

190, 27. **Wanton.** Dissolute.

191, 18. **Clout.** A cloth or rag.

191, 25. **strook.** See note **117,** 24.

192, 11. **spending Money.** The distinction is illustrated by a passage in *Grace Abounding.* "Those graces of God that were now green in me were yet but like those cracked groats and fourpence halfpennies that rich men carry in their purses when their gold is in their trunks at home."

193, 30. **like one upon whose head is the Shell.** "'To talk like one who has got the shell on his head' is still used as a proverbial expression for one who speaks without understanding a matter. Lapwings and some other birds 'of the brisker sort' are said to be able to move about the moment they are hatched, before they have got themselves free from the shell" (Venables).

194, 6. (In margin.) **snibbeth.** Rebuketh.

194, 19. **Caytiff,** from the Latin *captivus,* a captive, came to mean an inferior, and then a person of abject disposition, a wretch.

195, 29. **Birds.** See note **193,** 30.

196, 20. **Journeymen Thieves.** That is, not master workmen. A "journeyman," connected with the French *jour,* a day, was a man who worked by the day for another and not on his own account.

197, 9. **King's Champion.** It is still a part of the ceremony of coronation for the champion to announce his willingness to fight any one who denies the King's right to the throne. Compare *Sartor Resartus:* "I read in their Newspapers that the 'Champion of England,' he who has to offer battle to the Universe for his new King, has brought it so far that he could now mount his horse with little assistance" (Book III, Chap. III).

197, 28. **get within him.** Get by his defenses.

198, 7. **Heman.** "A singer" (1 Chron. 6: 33). Psalms 88 and 89 are ascribed to him. Through a printer's mistake this was printed *Haman* in early editions. Haman would hardly serve as a "champion," and certain ingenious editors substituted Mordecai.

198, 15. **sorry Girle.** See Matt. 26: 69-75.

198, 21. **Habergeon.** A coat of mail for the breast and neck.

199, 11. **footmen.** Men on foot. *The Heavenly Footman* is the title of one of Bunyan's books.

201, 1. **black of flesh.** We should say "dark."

204, 31. **I will round you in the ears.** *Round,* whether as a verb or an adjective, had the significance of "frank, direct speaking." Hence, the expression is equivalent to, "I will drum it into your ears."

205, 7. **prove.** To test.

205, 10. **Let thee and I.** Such solecisms are not unusual in Bunyan. He wrote the language as he heard it.

206, 2. **watch.** Keep awake.

206, 31. **perdition.** This account of Hopeful's conversion follows very closely Bunyan's own experiences, as narrated in *Grace Abounding.*

207, 14. **presently.** See note **49,** 13.

208, 9. **should.** This use of *should* to indicate customary or repeated action, although unusual in *The Pilgrim's Progress*, is a characteristic of Bunyan's diction.

212, 9. **Jesus his inditing.** Jesus's inditing. See note **151.**

214, 8. **My grace is sufficient for thee.** "As I thought my case most sad and fearful, these words did with great power suddenly break in upon me, 'My grace is sufficient for thee,' three times altogether" (*Grace Abounding*).

217, 23. **Ask my fellow if I be a thief!** "A proverbial expression, derived from one member of a company of thieves appealing to another to testify to his honesty" (Venables).

220, 27. **fantastical.** Having a fanciful, not a real, foundation.

221, 20. **conceit.** Conception.

223, 27. **convictions of sin.** See note **44,** 19.

224, 25. "The passages which it is most difficult to defend are those in which he altogether drops the allegory, and puts into the mouth of his pilgrims religious ejaculations and disquisitions, better suited to his own pulpit at Bedford or Reading than to the Enchanted Ground or the Interpreter's Garden. Yet even these passages . . . we feel that we could ill spare" (Macaulay).

229, 11. **colour.** Excuse.

230, 5. **Turtle.** The turtle-dove.

230, 15. **the Bride and the Bridegroom** typify Christ and the redeemed soul.

232, 6. **Instrument.** "We see through a glass darkly" (1 Cor. 13).

232, 28. **stounded.** Amazed.

233, 3. **Enoch and Elijah.** It is recorded that Enoch and Elijah were taken to heaven without dying.

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